The LUTHERAN

SUMMER CAMPERS

They start the day with worship

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ELECTRIC EYE

MRS. JAMES felt her small son tug at her hand, attempting to halt her as she led the way into a large supermarket.

"What's the matter?" she asked the boy.

"Mom, how come the door opened? We didn't touch it. Does someone see us coming and jerk the chain or something to open it?"

"Wait, I'll show you," his mother told him. "This other door opens out. Come, we'll walk through it."

Then she explained about the electric eye and showed how it operated. When they stepped into the ray of light that set off the signal the door opened for them.

LATER SHE THOUGHT, "I know why my Christian life is so often barren—why God does not more frequently open doors for me. It's because I fail to step into the light and power of His Holy Word."

—MARGARET ANDERSON

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THE CHURCH IN THE NEWS

Suppression of Protestants is all right

Some Protestants had been beaten and their chapels burned in Spain. But Spain was becoming too soft toward Protestants, complained a Roman Catholic cardinal, Pedro Segura. There had been much talk about tolerance.

Segura blamed it on General Franco's desire to secure U.S. financial aid. He believed that in a country like Spain, where most of the people are Roman Catholic, the government should be required to prohibit Protestant efforts to win converts.

Last year when Segura criticized the Franco government for leniency toward Protestants, American Catholics were embarrassed. They said Segura was out of date. His appeals for suppression of the Protestants might seem all right "if they had been uttered in 1552," said the *Indiana Catholic and Record.* They didn't believe the Vatican was in sympathy with Segura's old-fashioned notions.

Last year the Vatican did not announce whether the Americans or the Spaniards were right. This year, in late July, word came from the Vatican. The Spaniards were right.

The principle hasn't changed

The old Roman Catholic principle on religious tolerance used to be that where Catholics are in the minority, the majority must give them the right to worship and teach freely. The truth as Roman Catholics teach it, they explained, must never be suppressed.

But Protestants do not teach the truth, Roman Catholics assert. Where Catholics are the majority they may permit Protestants to worship privately and inconspicuously, but not to expose the pub to their ceremonies or instruction. Fa teachings, the Catholics say, have rights. The Vatican made clear on J 20 that the one-way-street idea of to ance is still the official Roman Cath principle.

An Italian cardinal, Alfredo Ottavi —one of the Vatican's foremost expe in church law—made a speech in Ro on March 2, approving Spanish attem to suppress Protestantism. He co plained about Protestant missionary tivity in Italy.

American Roman Catholics were turbed by the Ottaviani speech. He expressing only his personal opinio they said. The New York *Times* as the Vatican for an explanation. cardinal's speech was unofficial, the V can replied on July 20, but contai nothing which doesn't square up w statements and writings of the popes.

Stepinac wants liberty or death

A Roman Catholic cardinal in Yu slavia, Aloysius Stepinac, had not b permitted to leave the village of Kr since President Tito let him out of He could go to Italy, Tito said, but his re-entry into Yugoslavia would pr ably not be permitted, Stepinac stayed Krasic.

Last month it was reported that St nac is suffering from a blood dise overproduction of red cells. If he as for permission, he could go to the Yu slav city of Zagreb for treatment, or some other country, government offic offered. But the cardinal refused to

Stepinac figured that to request mission for a trip would be a round-ab admission that he is guilty of crimes

which the Communists sent him to prison. He would die in Krasic rather than ask Tito for anything.

In late July the U.S. government arranged a shipment of radioactive phosphorus from Oak Ridge, Tennessee, for treatment of the cardinal. American experts were flying the atomic material to Yugoslavia. Stepinac would be in Krasic when they arrived. He is "following Vatican orders to make a martyr of himself," said the Yugoslav Communist newspaper, *Borba.*

Witnesses defy sun and storm

Jehovah's Witnesses say the devil was thrown out of heaven in 1914. That was the beginning of a lot of trouble on earth. Before long Jehovah will destroy his enemies and 1,000 years of perfect peace will commence. Eventually 144,000 of the faithful will be transferred to heaven, and the remainder will live forever in an earthly paradise.

There were almost 144,000 Witnesses in New York's Yankee Stadium last week, a bigger crowd than the Yankees had ever attracted to a ball game. Some of them are third-generation Witnesses, grandchildren of the followers Pastor Charles Taze Russell began gathering around him in Pittsburgh in 1872.

Sunlight beating on the stadium drove 300 Witnesses to first-aid stations for heat-prostration treatment on one afternoon. Heavy rain (3.5 inches in 11 hours) drenched the Witnesses a few days later and put out of commission the 16 amplifiers set up for the speakers at the Yankees' home plate. But neither sun nor storm could dismay the Witnesses.

Convention is colossal

Nearly a third of the world's 456,265 Witnesses had come from 93 countries for the New York sessions. New Yorkers, accustomed to the colossal, were startled by the magnitude of the Witness demonstration (a swimming-pool bap-

HOUSES WERE FLOODED BUT NOT "BOOK-MOBILE"

In Japan's Kyushu Island flood in late June, a million people were driven from their homes, 2,354 were killed or injured. There was a 27-inch rainfall in four days (12 inches in one day). Flood waters rose around the traveling library sent to Japan by Lutherans of America in 1951, but failed to penetrate its well-built doors, windows

tism of 4,640 . . . 20,000 square-foot kitchen supplying 50,000 meals a day . . . tent-and-trailor city set up across the Hudson in New Jersey to house 30,000).

Fired by their eight days together, the Witnesses would go back home to preach on street corners, distribute tracts from door to door, go to jail for disobeying local laws (41 Witness cases have reached the U.S. Supreme Court in recent years). In their third generation, Jehovah's Witnesses are still belligerent, uncompromising in devotion to their own interpretations of Scripture.

Congressmen will attack again

So far U.S. Congressmen had not achieved much in their endeavors to find Communists among Protestant clergymen.

ROUND ONE began in March when Chairman Harold Velde of the House Committee on Un-American Activities announced that it is "entirely possible" that an investigation of communism in churches will be made. His committee was shocked by the proposal, and public indignation was considerable.

ROUND TWO was in July, when Senator Joseph McCarthy employed J. B. ("Reds and the Churches") Matthews as chief investigator for his Senate subcommittee. This time President Dwight Eisenhower joined in the protest, and Matthews was dropped hurriedly.

ROUND THREE was the Oxnam hearing before the House Committee on July 21, which most critics rated as a victory for the bishop.

Congressman Velde, still unbroken, was ready for Round Four. This time he planned to warm up a cold potato—the Methodist Federation for Social Action. Its executive secretary, the Rev. Jack McMichael, was subpoenaed for a hearing July 30. He is pastor of a small Methodist church at Upper Lake, California. Bishop Oxnam, in his July hearing, admitted he had been "suspicious" of McMichael, and withdrew a director of McMichael's Federation.

Federation has a history

The Methodist Federation, which h no connection with the Method Church, was requested by the 19 Methodist general conference to chan its name and move its office out of t Methodist Building in New York. far it has done neither.

The House Committee on Un-Ame can Activities looked into the Feder tion's affairs and published a "Review the Methodist Federation for Social A tion" in 1952 (House Report No. 1661 Stanley High wrote the story in a *Rea er's Digest* article (February 1950) call "Methodism's Pink Fringe."

To make good on the charges th there are Communist clergymen, t House Committee planned to dust the records which have been in its fi for years. In preparing for the Oxn hearing Committee members had int viewed two ex-Communists, Manni Johnson and Leonard Patterson, w asserted that McMichael had been Party member. In California McMich told reporters, "I have never been member of any party."

Oxnam hearing

For 10 hours ending at 12:20 A. Bishop G. Bromley Oxnam answered questions of the House Un-Americ Activities Committee. Forty-nine accu tions of Red-fronting which the Comm tee had in its file on Oxnam were tak up one by one. They were false, m leading, malicious, the bishop claimed

From the records of 30 years Bish Oxnam had gathered up material to fute the charges against him. He as

ie Committee to clear untrue reports out its files, and asked Congressman Donld Jackson to apologize in the House of epresentatives for saying the bishop orks for the Communist front.

It was too much to expect that Conessmen Harold Velde, Jackson, and it Clardy—leaders in the assault on the ishop—would publicly admit they had lundered. The Committee admitted, by nanimous vote, that it "has no record of ommunist party affiliation or membernip by Bishop Oxnam"—a meaningless dmission, because nobody ever claimed ie Committee had any such record.

The Oxnam hearing would have good esults, many Americans believed. The louse Committee had been called to ccount for slandering a loyal citizen. By ewspaper, radio, and television the pubc had been alerted to the danger of unmerican activity within the Committee.

Dr. Robert Van Deusen, Washington taff member of THE LUTHERAN, told he Washington *Post* following the hearing that he thought Bishop Oxnam "made the committee do some serious thinking about the way it handles its files." Dr. Samuel McCrea Cavert of the National Council of Churches (*see page 16*) said the Oxnam hearing might be "the turning point in this whole business of the methods employed by these committees."

"Martin Luther" in September

In dozens of American cities the film biography of Martin Luther will be shown during September, by Reformation Sunday—at the end of October—distribution of the film throughout the United States and Canada should be at its peak, said Cresson E. Smith last week. He is sales manager of distribution company set up by the Louis de Rochemont organization to direct the "Luther" showings.

The opening in Washington, D. C., is scheduled for Aug. 20 in the Metropolitan Theater. Appearance of the film in Duluth in late July was another in the

"LIFE" DESCRIBED LUTHER FILM ON JULY 13

Henry Endress, Cresson Smith, Louis de Rochemont, Oswald Hoffmann were pleased

sequence of extraordinary successes the picture has achieved. Columbus, Ohio (opening Grand Theater Aug. 19), Cincinnati (Capital, Aug. 21.), Des Moines (Orpheum, Aug. 26), Omaha (Brandeis, Sept. 23), are among the film bookings.

LWA appeal at halfway mark

Nearly half of the 1953 Lutheran World Action Fund of $2,600,000 was raised during the first six months of the appeal, it was announced by the Rev. Rollin G. Shaffer, LWA promotion secretary. In 1952 it took eight months to reach the halfway mark.

Cash receipts for Lutheran World Action through June 30, reported from seven of the eight church bodies participating in the appeal, amounted to $1,256,238 or 48.32 per cent of the total goal. At the end of the six-month period last year all eight churches had raised 38.7 per cent of the total goal.

Mr. Shaffer said the good results of the first half-year were especially encouraging in view of increased needs for LWA support that have arisen since the beginning of the year. The stream of new refugees from the East Zone of Germany places heavy requirements on LWA.

Jones resigns in North Carolina

End of the Jones case, which upset North Carolina Presbyterians this spring, came in late July. The Rev. Charles M. Jones resigned from the ministry of the Presbyterian Church U.S. because he said he didn't think he could get "a full and fair trial" before the Orange Presbytery.

The Presbytery removed him from his ministry at Chapel Hill without a trial.

End of the Okabena case

St. John's Lutheran Church in Okabena, Minnesota, had been split on the question of whether to stay in the Missouri Synod. A majority of the members wanted out. They sided with their pastor, the Rev. George Schweikert, in b
lieving the Missouri Synod departed fro
true orthodoxy in signing a doctrin
agreement with the American Luthera
Church.

A minority group went to court
demand the right to use the church. Th
judge, Chris Carlson of the district cou
in Jackson, told the two factions to "u
your Christianity in trying to get togeth
on a fair and reasonable settlement."

The settlement was reached in mi
July when the pro-Missouri group a
cepted $10,000 in cash as its share of th
church property. They may organize
new Missouri Synod congregation.

Pastor defended in North Dakota

People of little Wahpeton, North D
kota, have liked the pastor of the Chur
of God ever since he came from Canad
They were pleased when he applied f
his first papers, preparatory to becomi
a U.S. citizen.

In answering the clerk's questions, Pa
tor John MacMullen admitted he h
been fined $75 in Saskatchewan yea
ago on a charge of theft. The clerk
formed him that under provisions
America's McCarran-Walter Immigr
tion Act, he could not apply for Ame
can citizenship, and must be barred fr
residence in the U.S.

Residents of Wahpeton didn't kn
much about the McCarran-Walter A
They did know they trusted Pastor Ma
Mullen. So they told Senator Willia
Langer about the pastor's service to
congregation and community, and urg
him to do something.

Last week President Eisenhower h
signed a special bill introduced by Se
tor Langer that would permit Pas
MacMullen to remain in North Dak
and allow the pastor, his wife, and th
children to become citizens.

World News Notes

THE STUPIDITY AND PATHOS and wreck-e of war have become intolerable. onstrous improvements in the engines destruction have made war so expen-e in life and cash that no nation can ford to fight.

From the midnight of World War II nerged a new determination to do away th war by substituting a continuous in-national conference to deal with quar-ls that might result in war. "We, the ople of the United Nations, to save cceeding generations from the scourge war . . . have resolved to combine our forts . . . ," the UN chapter began.

North Korean armies moving south of e 38th parallel on June 25, 1950, were acking not only the South Koreans but e idea of world peace enforced by col-ctive strength of all nations. The United ations would be destroyed, as well as e South Korean Republic, unless the gressor armies were driven back across e 38th parallel.

Thirty-seven months later the cease-e was announced. Communist troops d agreed to quit the fight. The idea of llective security had been tested. The sults were not encouraging.

onference table or battlefield?

NONE OF THE FAR EASTERN problems d been solved, although the chance to ttle them across the conference table stead of on the battlefield had been n. Confidence in peaceful means of solving international tensions had been aken to the roots, and most nations ttered upon vast new expenditures for maments.

There had been no united front of the N countries in resisting the North orean aggression. Seventeen nations d sent troops to aid the South Koreans, but 90 per cent of this support came from the United States. Many countries friendly to the U.S. were frank in admitting they considered the Korean war an American venture, and provided only token assistance.

A United Nations Assembly session is due to convene August 17 to plan the Far Eastern conference intended to clear up the Korean question and write a peace treaty. Maybe the patience, wisdom, and strength necessary for such a conference are beyond the limits of mortals. Perhaps the people of the nations involved cannot achieve the self-control and good will to steady and support their diplomats in the painful negotiations.

Nothing has yet been solved, but the world may be on the right track toward a solution of a problem older than history. If the Korean affair rounds out into a satisfying answer to the question of how to deal with the threat of war, it may eventually rate more space in history books than World War II itself.

IS FOOD A GOOD WEAPON?

AMERICANS HAD LITTLE ENTHUSIASM regarding the results of the Korean war because it had not resulted in a total victory. It had been the American tradition to fight an enemy to the finish, demanding unconditional surrender. After the surrender, Americans had been prompt to send relief packages to a defeated foe, and as quickly as possible forget the whole affair.

Under present circumstances Americans can't afford to forget. Making a peace may be more difficult, more frustrating, than military action. It requires that every individual must learn to think of himself not only as a citizen of one nation but as a citizen of the world.

THE STRUGGLE for power in Russia and turmoil in the satellites have given a new look to East-West relations. American officials have been following the rapid changes in the Soviet scene with intense interest and mapping out timely strategy.

Germany is obviously a weak spot in the Soviet armor. Bishop Lilje on his visit here said that the people of Germany, both in the eastern and western zones, have resisted Communist ideology. He felt that now, while unrest in East Germany is at its height, is the psychological time for a fresh approach to the German problem on the part of the western powers. People who are risking their lives in unarmed resistance against a ruthless government need to know that they have the moral support of friends outside of Germany.

Offer of food

A MAJOR STEP was taken in the offer by President Eisenhower of $15 million worth of food for the relief of hunger in the Soviet Zone. The offer was made directly to Russia to highlight the obvious fact that the Kremlin, not the Grotewohl government, holds the reins in East Germany.

The American offer, and Malenkov's brusque rejection, were broadcast in all parts of the world by the Voice of America. The Russian leader's claim that the food was not needed must have had a hollow ring to hungry Germans. The charge that it was an American propaganda move did not lessen German resentment at Russia's refusal to accept the food.

To show that it was more than an empty gesture, the U.S. began to ship food to West Germany and to explo possible ways of getting it into East G many. Food offered at reduced rates a West Berlin official drew crowds of pe ple, at great personal risk, from E Berlin. It was hoped that ways mig be found of channeling the food to c ical areas in the Soviet Zone.

Four-power talks

THE UNREST BEHIND the iron curt did more than provide opportunities embarrass Russia. It raised hopes amo western Europeans that it might ma Soviet leaders more willing to negoti toward easing the cold war.

British and French leaders propo a "big four" meeting of the heads state. U.S. officials, remembering Ya and Potsdam, were not sure such a c ference would be acceptable to American public or helpful in its resu When the British and French fore ministers met with Secretary Dulles Washington, this problem was at the of the agenda.

The result was a compromise. Du agreed to join the others in inviting R sia to a four-power conference, but it put at the foreign minister level. purpose of the conference would be discuss the reunification of Germany a peace treaty for Austria, stalled up now by lack of Soviet co-operation.

Reunification is the prime issue Germany right now. Western reco tion of this will add strength to Ad auer's bid for re-election. If the inv tion is accepted, the meeting will held this fall, after the German electi If it is rejected, the West will get credit for having taken the initiative

—ROBERT E. VAN DEUSE

"HOT" ELECTION

When Canadians go to the polls on g. 10 to elect a new parliament, it will obably be a hot election in only one pect—the weather.

In fact, the opposition parties are mplaining that the Liberals—who con- ll the government by a large majority d can thus pick the election date that its them best– chose the first August ction since Confederation in 1867 with litical shrewdness. The "time-for-a- ange" chorus won't have much effect the harvest-happy farmer or the heat- unted city worker. A light vote would m to favor the party in power.

Generally speaking, the strategy seems be working. A few weeks before elec- n time a newspaper reporter stopped people in one city to ask them if they ew the date of the election and the mes of the four persons who were nning locally. Only 22 could name the rect date. 15 confessed they had no a at all, and one man asked, "What ction?" Only one—a woman—was le to name all four candidates.

Last general election was held in 49. Liberals took 190 of the 262 seats, llowed by the Progressive Conserva- es with 41, Co-operative Common- alth Federation with 13, Social Credit th 10, and Independents with 8. In by-elections since then, the PCs ked up eight seats from the Liberals, t were still a weak opposition.

A redistribution of seats following the nsus of 1951 means that there will be 5 places to be filled when the next par- ment convenes in mid-October. Nearly thousand candidates are in the race.

Chief plank in the Liberal platform "All's well with the country. Every- e is prosperous. Put the present gov- ernment back into office." Although he is now 71 years old, Prime Minister St. Laurent has indicated that he does not plan to retire yet but would carry on if re-elected.

Biggest opposition to the Liberals comes from the Progressive Conservatives headed by the Hon. George Drew, former premier of Ontario. They have a 16-point program headed by a promise to cut taxes by $500 million. (The Liberals had taken some of the punch out of that promise by an income tax cut which went into effect on July 1.)

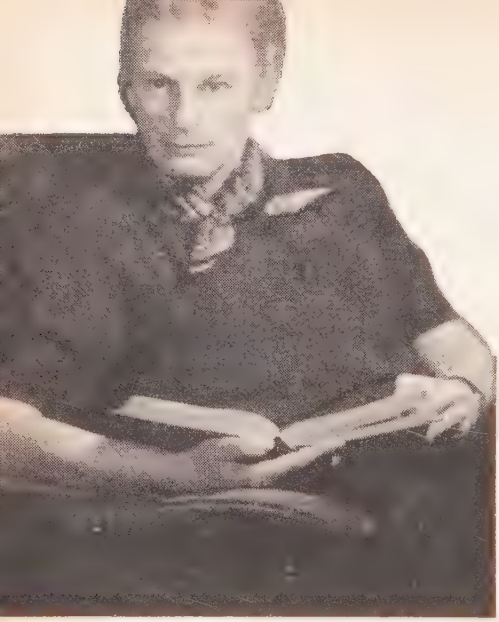
CCF and Social Credit parties whose main following is in the western provinces had little hope of doing more than slightly increasing their small holdings. In a close vote they might hold the balance of power between the two big parties.

CCF leader M. J. Coldwell couldn't go along with a big tax cut but suggested a shifting of the tax burden from the low-income groups to those best able to pay. If men became idle because of the coming of peace or an economic recession they should be put to work to provide a "good kitchen sink and a first-class bathroom" in every home.

It isn't likely to be a hot election because Canadians don't see any issues to get hot about. They are fairly well satisfied with the country's foreign affairs, don't seem to be much worried about a decline in export trade, and aren't sure that a new government wouldn't be as extravagant as the old.

As for religious angles, there aren't any; even though Mr. St. Laurent (Roman Catholic) and Mr. Drew (Anglican) are on opposite sides of the faith fence.

—NORMAN BERNER



Professor Paulssen

By BERNARD IKELER

A former policewoman, whom Hitler couldn't tempt, is now teaching in a Lutheran theological seminary

IN 1932 HITLER DISPATCHED two of his slickest henchmen to Dr. Bertha Paulssen —then commissioner of youth welfare in Hamburg, now a professor at Gettysburg Theological Seminary. The gentlemen informed Dr. Paulssen: "Herr Hitler hopes you will join the Nazi party.

"Hitler believes," they added, "that your knowledge of adolescents—and your skill in creating youth organizations —will be of great value to the Nazi cause."

Dr. Paulssen eyed the gentlemen coldly. "I have not the slightest intention of turning the Bureau of Youth Welfare Work into a recruiting center for Nazis."

Hitler did not send his henchmen Dr. Paulssen a second time. Howev when he became chancellor in 1933, arranged for her dismissal from gove ment service.

Unwilling to believe that Hitler h really been able to capture all the G man people for his schemes, Dr. Pauls toured Germany to obtain a firstha estimate of his strength. What she s convinced her that Hitler's hold on country would be no short-lived aff Consequently, in 1935 she sailed England. The following year she ca to America. She is now a U.S. citizen

TO SAY THAT CHARMING, dynamic E tha Paulssen is a valuable citizen is understate the case. Teaching in seve of the country's leading theological se naries, she is throwing new light or problem that has long confounded inte gent Christians: the seeming conflict tween psychology and psychiatry on one hand and Christianity on the oth

Even on the surface, this conflict lo illogical. Psychology and psychiatry concerned with the inner nature of m —his motives, ideas, feelings. So, toc Christianity. Thus psychology and p chiatry ought to support rather than against Christianity.

Nonetheless many psychiatrists h rejected Christianity, hold that it is o the cause of mental illness—the source man's fears and sense of guilt.

How resolve the conflict? Dr. Pauls together with a handful of other p chologists, is pointing out the answer:

"Traditional psychiatry needs the operation and help of the churches their ministers, especially in the proc of reorientation of people after treatm for mental disorders. Equally import prospective and practicing ministers n learn to use knowledge provided by p chology to reach people in trouble."

Dr. Paulssen's scheme of thought
ves the provinces of sociology and the-
ogy as well as psychology. Many of
r ideas, however, can be spelled out in
mple terms.

On rearing children, Dr. Paulssen says:
arents must give their children love—
notional security. This is the way chil-
en learn of God's love. Parents must,
their own self-discipline and sacrifice,
ach their children self-discipline."

Concerning adolescents, Dr. Paulssen
ys: "Teen-agers often have feelings of
ilt—they are breaking away from their
arents, experiencing new desires. They
ed to know that this inner revolution
part of God's plan. They especially
ed to know they can find forgiveness."

About conventional psychiatry, Dr.
aulssen says: "As psychiatrists and psy-
notherapists get more and more experi-
ace, they are becoming more and more
illful at the task of freeing the mentally
from their fears, hates, frustrations.
ut freeing them for what? To make
ore money? To pursue 'Hollywood
ppiness' at a faster pace? Such goals
rtainly are not enough for people who
ve gone through serious mental crises.
these people are to become normal
man beings, they must learn the real
al of living: a meaningful existence—
found in Christ."

When Bertha Paulssen speaks of
iumph over difficulties, she is discussing
subject she knows first-hand. Born in
eipzig of an upper-middle-class family,
ertha Paulssen was blessed with a com-
rtable childhood, enjoyed numerous
ducational advantages—among them, an
nglish governess. Following her gradu-
ion from high school, she enrolled at
e University of Leipzig. She might
ave become just one more intellectual.
But, like Albert Schweitzer, young Bertha Paulssen felt that she must use her talents and training to help her fellow-creatures. She explains: "Because my father was an industrialist, I got to know early in life the problems of laboring people. I wanted to help them.

"While I was studying at the university I found opportunity to do social work. My family offered no objection, but simply asked"—Dr. Paulssen recalls with a smile—"that when I came home after a visit to the slums I take a bath and change my clothes."

Finding welfare work deeply gratifying but discovering that she needed better preparation for it, Dr. Paulssen pursued further studies at the University of Goettingen, then returned to Leipzig. Here she received her doctor's degree.

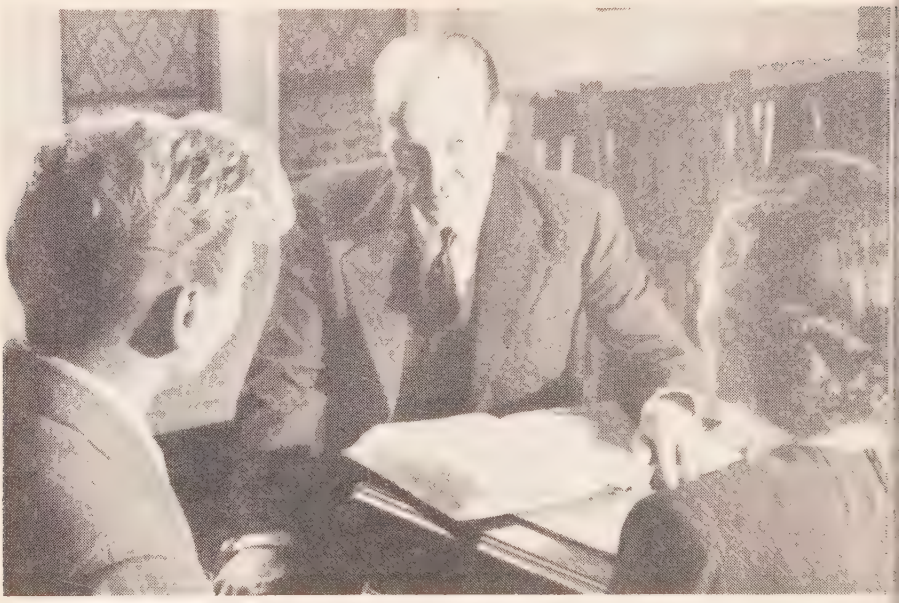
Meanwhile, World War I had brought tragedy to Dr. Paulssen's family. Her brother had been killed. Her family had been ruined financially. "I had to get a job," Dr. Paulssen says. "I knew I couldn't make money at social service work, but I wanted to do nothing else."

Bertha Paulssen's career as a social worker began in 1919 in Frankfurt-am-Main, where she organized clubs for young women, headed a day-home that taught housekeeping to underprivileged girls who had left school.

Later, Dr. Paulssen became a police-woman in Kiel and Stettin, where she was assigned to police headquarters as a social worker representing Lutheran inner mission societies. Her duties: to help assaulted children and delinquent women—particularly prostitutes and victims of venereal diseases.

"I was not able to make converts of these women," Dr. Paulssen says. "They were at police headquarters or in prison only for short periods, and their problems were too serious for quick solution. I

Christianity and psychiatry can co-operate in helping people



did not have time to help them to any marked degree.

"But I did make friends," Dr. Paulssen adds. Her voice loses its professional tone; her brown-green eyes become warmer. "I was able to give these women love—perhaps the first love they had ever known. To the extent that human love leads people to God, I did help them."

By way of illustration, Dr. Paulssen recounts her experience with a sullen, bitter girl who had been brought into headquarters on a morals charge. "She had a racking cough," Dr. Paulssen says. "I got her some cough medicine. She accepted it but didn't thank me.

"Months later I was walking along the street. Suddenly a woman ran out of a door and threw her arms around me. She exclaimed: 'Dr. Paulssen! I remember the cough medicine!'

". . . So, you see," Dr. Paulssen concludes, "I did help a little."

By 1923 Bertha Paulssen's repu tion had won her wide notice. When city of Hamburg passed enlightened la for youth welfare, Dr. Paulssen was cal in to administer them.

Her first task was to instruct her s in up-to-date procedures for helping phans, children of broken homes, juve delinquents. Then she worked out rangements whereby medical or psyc atric treatment might be secured for ca that needed it.

She reorganized Hamburg's instituti for difficult children and adolescents, up a new department to combine so re-education and medical care for g infected with venereal diseases. She vamped Hamburg's child-placing a foster-home service.

She herself counseled hundreds emotionally disturbed adolescents. lectured, conducted seminars, publis articles, wrote research papers. "Th were ten glorious years," Dr. Pauls

vs. "My work was gratifying. I was ught up in the religious movement that ntered around Barth and Tillich. I v something bright and fine ahead for rmany."

With Hitler's rise to power, both Dr. ulssen's work and her dreams for Ger- ny came to an end.

Following departure from Germany 1935, Dr. Paulssen visited England, died British welfare organizations. In 36 she came to the U.S. Fifteen months New York City's Henry Street Settle- nt gave her opportunity to size up cial work in America.

Her observations in England and the S.—together with experiences in Ger- ny—led Dr. Paulssen to conclude: lodern civilization demands that hu- n beings practice group life. People st learn to know each other, help each ner. But they must maintain individu- ty, not go down before a socialistic chine."

Named to the faculty of Wagner Col- e, Staten Island, in 1938, Dr. Paulssen und opportunity to propound her views hundreds of young Americans. She k her students into New York City ms, taught them the facts and implica- ns of poverty.

In 1942 Dr. Paulssen joined the staff Muhlenberg College, Allentown, Penn- vania. Teaching classes in labor prob- ns, juvenile delinquency, and social rk, she again found opportunity to ce her warning that people must learn live together without resorting to totali- ian regulation.

A member of the faculty of Gettysburg minary since 1945, Dr. Paulssen has ently also lectured and conducted minars at Union, Princeton, and New unswick theological seminaries. Her vice to future ministers:

"There is a place for preaching. But preaching by itself is not enough. You must equip yourself to counsel people who are going through important—often disturbing—experiences: having their first child, their first family quarrel, their first fears about old age or death.

"You should not try to treat severe mental ills. But you must be able to spot them, see to it that the disturbed person goes to an experienced psychiatrist. You must be able to help this person, after he has undergone psychotherapy, to find really Christian goals, not the old goals that resulted in his difficulties in the first place.

"Above all, you must be able to identify those less severe mental problems that are found among altogether normal people at one time or another. Then, with the best psychiatric knowledge available, you must help these people—not merely to get back to where they were but—go on to better, more useful, Christian living."

Recently I had tea with Dr. Bertha Paulssen in a sedate Philadelphia restaurant. Our conversation was interrupted at one point by the crash of a fallen tray and the clatter of broken dishes.

Many a woman in like circumstances would have complained about the accident's shattering effect on her nerves. Not so Dr. Paulssen. She exclaimed: "That poor waitress! Imagine what she'll have to pay for those things!"

Through a varied—and often difficult—life, Bertha Paulssen's first thought has seldom been for herself. Usually it has been for the unlucky "other half" of mankind. Thus she has sought answers to some most fearsome problems: crime, poverty, mental illness. She has discovered that these problems do yield before a vigorous, intelligent Christianity.

CHURCH LEADERS AREN'T REDS

By SAMUEL McCREA CAVERT

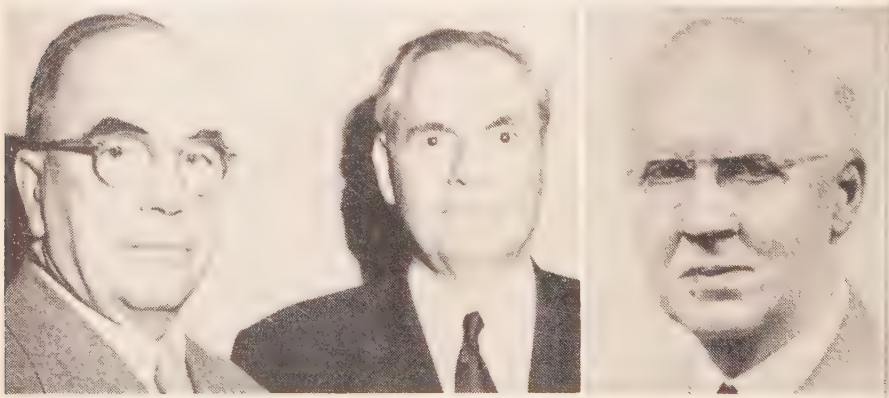
National Council executive attacks claims of Matthews a
Congressional committeemen on "Reds and the Churche

IN HIS ARTICLE "Reds and Our Churches" Mr. J. B. Matthews makes a blanket indictment that "the largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen." This is the first sentence of his article, designed to claim public attention as a summary of the article. Mr. Matthews also makes the sweeping charge that during the past 17 years "the Communist Party has enlisted the support of at least seven thousand Protestant clergymen."

When Mr. Matthews attempts to find evidence for these two incredible statements, he stresses the number of clergymen whom he charges with having been connected with the "phony Communist peace maneuver." He says that more than one thousand Protestant clergymen were "participants" in it. It is imp tant, therefore, to analyze this point as illustration of his procedure.

It is undoubtedly true that th were clergymen who in their ideali efforts for peace signed statements s porting conferences on world peace t proved to be "phony." A small hanc of these may have known that the st ments were Communist-inspired. Bu is safe to say that the overwhelming r jority thought that they were me taking a stand for peace and had knowledge of other influences hid behind the movement.

It is pertinent to recall (although Matthews refrains from mentioning that the Federal Council of Churche July, 1950, warned its members aga being misled by the so-called "Stockh



BISHOP G. BROMLEY OXNAM asked Congressman Jackson to apologize for accu the bishop of working for the Communist-front . . . BISHOP WILLIAM C. MAR president of the National Council of Churches, commended President Eisenhow statement against the Matthews appointment . . . DR. JOHN A. MACKAY, Moder of Presbyterian Church USA, was listed as Communist-fronter in Matthews ar

ace program" on the ground that it as designed to mislead peace-loving ople into supporting a project whose ncealed aim was quite other than ap- ared on the surface.

Yet Mr. Matthews makes no distinc- n between those who signed "phony" ace appeals before the movement was nerally recognized as phony and those no signed after the truth was known. e leads his readers to assume that a ousand clergymen, concerned for peace, re Communists or fellow-travelers— nich is grossly untrue. By this method dealing with a complex situation one n "prove" almost anything!

ANOTHER ATTEMPT of Mr. Matthews uphold his thesis that "the largest gle group supporting the Communist paratus is composed of Protestant rgymen" centers around the signing an appeal for the repeal of the Mc- arran Act by 528 clergymen. This, ain, discloses the shady character of s argument. The implication of his tement is that to urge the repeal of the cCarran Act identifies one with the ommunists. Even if the so-called "National Committee to Repeal the McCarran Act" is a Communist-front, it is not logical to suppose that all who are opposed to the McCarran Act are Communists or fellow-travelers.

MR. MATTHEWS further cites the People's Institute of Applied Religion and the Methodist Federation for Social Action as controlled by Communists or fellow-travelers. It may be so. This does not mean, however, that all clergymen who have in any way supported either of these organizations are Communists or fellow-travelers. Most of them gave their support because of the officially announced objectives, not because of the interests of a few individuals who held office in the organizations.

Mr. Matthews' article creates a wholly false impression as to the loyalty of the Protestant clergy because it makes no distinction between Communists and deliberate fellow-travelers, on the one hand, and Christian advocates of social reform on the other. As *Time* said on July 13: "Most of Matthews' *Mercury* article relates to the activities of Protestant clergymen in front organizations where

OF. REINHOLD NIEBUHR has "given the Marxist ethical code theological respect- ility," said Matthews . . . MRS. DOUGLAS HORTON, a National Council vice president d former head of the WAVES, couldn't get clearance to take a United Nations appoint- nt because of her record as a "subversive" . . . DR. SAMUEL McCREA CAVERT, general cretary of the National Council of Churches, is blacklisted in Congressional files

Communists had a more or less hidden control. Some evidence of duped clergymen is a long way from constituting 'the largest single group supporting the Communist apparatus.' "

WHEN IT WAS ANNOUNCED that the author of the *Mercury* article had been appointed by Senator McCarthy as the chief executive of the Senate Permanent Sub-Committee on Investigations a storm broke both within the committee and in the nation. Three members of the committee—Senators John L. McClellan of Arkansas, Stuart Symington of Missouri and Henry M. Jackson of Washington—denounced the article as "a shocking and unwarranted attack against the American clergy." Senator Charles E. Potter of Michigan joined them in this judgment.

The office of the National Council of Churches promptly conveyed to each of the senators warm appreciation for his repudiation of the attack upon the Protestant clergy and expressed the hope that he would continue to maintain this stand. Many messages went to the senators from influential Christian leaders.

There were also informal conversations between representatives of the National Council of Churches and persons in key positions in the press and public affairs with reference to Mr. Matthews' article. Although Senator McCarthy at first insisted on retaining the services of Mr. Matthews, he later retreated from this position and accepted Mr. Matthews' resignation.

In the public discussion Senator McCarthy, as quoted in the press, referred to Mr. Matthews as "a loyal member of the Protestant faith." Since this remark might tend to give Mr. Matthews a standing not justified by the facts, it is necessary to state that careful inquiry fails to show any active connection of Mr. M thews with any church for a long ti Dr. John O. Gross, secretary of the Me odist Board of Education, says that though Mr. Matthews was once a Me odist he has not been active in the m istry of the church for 25 years.

IT IS THEREFORE ironical that American Council of Christian Churc the little group of extreme Fundamen ists gathered around Carl McIntire ardently backing Mr. Matthews. T support can be explained only as a of the hostility of the McIntire gr against the main bodies of Ameri Protestantism. That attitude is unc standable in the light of the fact tha 1936 he was deposed from the mini of the Presbyterian Church USA "disapproval, defiance and contra tion of the government and discipli of the church. Ever since that time has been trying to discredit the Pre terian Church and the other leading nominations associated with it in National Council of the Churches Christ in the USA.

Reports in the press say that a peti bearing 100,000 names has been mitted to the House Committee on American Activities urging an invest tion of religion. In view of the feve activity of the American Council in ring up suspicion of the main bodie American Protestantism, it might be pected that the list of signers woul far larger. This Fundamentalist gr even attempted to stage a great pu rally in Constitution Hall in Washing D. C., to demand an investigation. spite of its efforts the response slight.

Nevertheless the American Cou has created in some quarters the im sion that there is a widespread sup

.h for Mr. Matthews' attack on Protantism and for the investigation of the rgy as a class. In the interest of giving ngress a true picture of the situation is desirable that as many citizens as ssible let their representatives in Conss know where they stand on this ne.

THE BASIC POSITION of the National uncil of Churches with reference to present issue was laid down by the neral Board on March 11 when it apnted a "Committee on the Maintence of American Freedom," under the airmanship of Right Rev. Henry Knox errill. The function of the committee "to watch developments which threaten freedom of any of our people or their titutions whether through Communist ltration or wrong methods of meeting t infiltration." The General Board lared:

"No body of citizens is more alert to threat of Communist thought and spiracy both to the Christian faith and freedom than the Christian churches. e ministers in free pulpits, preaching free people the liberating truth of rist, are a chief bulwark of American dom and the best guarantee of its ure.

"Congress has the right and duty to make such investigations as may be necessary to secure the information upon which sound legislation may be based . . . Certain methods, however, of Congressional committees investigating Communist activities . . . endanger the very freedom which we seek to preserve."

THE NATIONAL Council of Churches is also greatly concerned with some of the methods used by the House Committee on Un-American Activities, under the chairmanship of Congressman Velde. The fact that Mr. Matthews was research director of the Committee on Un-American Activities from 1938 to 1945 helps to explain some of the procedures which are subjecting it to serious criticism.

The general position of the council was well summarized by its president, Bishop William C. Martin when, in announcing the appointment of the Committee on the Maintenance of American Freedom, he said, "I hope that the committee will help to alert the churches to every threat of Communist infiltration," and then added, "Some people are so frightened about Communist infiltration that they pay no attention to the danger of fighting it by un-American methods."

I FLIPPED THE FINISHED PAGE from my typewriter. As it came between me and the desk-light I noticed a dark blotched streak. What I had so carefully written was an important matter and I had used, as I supposed, a normal white sheet of paper.

Before I set about to retype what I had written, I examined the paper more closely. Looking at my work held away from the light, the paper was as white as any other sheet. No defect of any kind was visible. Again I held it up to the light only to see the ugly blotched streak.

Strange, I thought, but how like our lives! Away from the Divine Light our imperfections do not show, but when this Light shines through us ugly blotches of sin are instantly revealed. —SNYDER ALLEMAN

Another Man for Venezuela

By NORMA PETERSON KERN

From the beachhead in Caracas the Lutheran work is bei extended into other cities and towns of South American count

LATEST ADDITION TO the corps of pastors serving with the Lutheran World Federation in Venezuela is the Rev. Werner Koch who arrived in Caracas early in May. Pastor Koch is hard at work and enthusiastic about his job.

Coming from a parish in Bavaria where 95 per cent of his people were refugees, he is peculiarly fitted for the work among DPs, refugees, and immigrants in Venezuela. He will reside in Valencia where a school was established early this year and where there's a small chapel in which German, Latvian, Hungarian, Estonian, Russian, Danish and other Lutherans worship.

FOLLOWING MILITARY SERVICE in the last war Mr. Koch—an electrical engineer—heard a sermon which influenced him to study for the ministry. To find the funds to continue his studies seemed, for a time, an impossibility. Funds were made available by a woman who had just at that time inquired of her pastor about some worthy person she might help.

It was Pastor Koch's good fortune to meet and fall in love with a young medical technician during his seminary training. With the income from Mrs. Koch's laboratory job they were able to rent an apartment and establish a home.

Pastor Koch's father had been an electrical engineer and gave his son his first radio, a crystal set, when Werner was only five. Out of this grew a hobby which has not only been a source of enjoyment for Pastor Koch but also much education. As a licensed amateur or "ham" radio operator Pastor Koch h world-wide contacts and has made frien in many nations. His ability to use En lish quite fluently was acquired throu this hobby. Pastor Koch after a yea residence may secure a Venezuelan cense. He has brought his very adequa and up-to-date equipment with him fr Germany and in his new home prop space will be found for the continuan of this hobby. Mrs. Koch is also a censed amateur operator.

Pastor Koch has always been esp cially appreciative of the assistance giv by the National Lutheran Council to t struggling churches of Germany follo ing the war. In the church which served in Bavaria he placed a plaq bearing the following inscription: TH HOUSE OF GOD WAS ERECTED WITH T HELP OF THE AMERICAN SECTION OF T LUTHERAN WORLD FEDERATION.

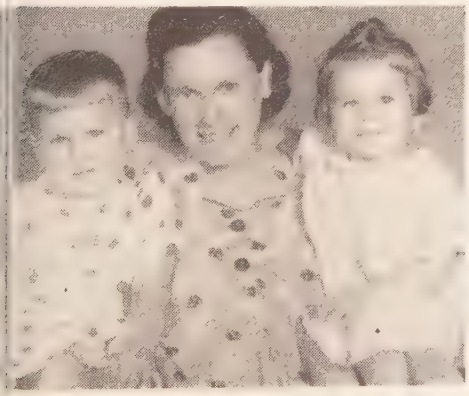
ON JUNE 19, PASTOR KOCH was hast

PASTOR WERNER KOCH
Amateur operator

SCHOOL AND CHAPEL IN VALENCIA
The Kochs are moving here this month

called away from an important pastors' meeting presided over by Dr. Stewart Herman, executive secretary of the Lutheran World Federation's Committee on Latin America, visiting in Caracas for a few days. The call was from the hospital where Mrs. Koch had just given birth to little Michael Werner. This little Lutheran Venezolano is the third child in the Koch family. His timely arrival made it possible for his father to keep all his appointments at stations in the interior for the weekend. Services were held as scheduled.

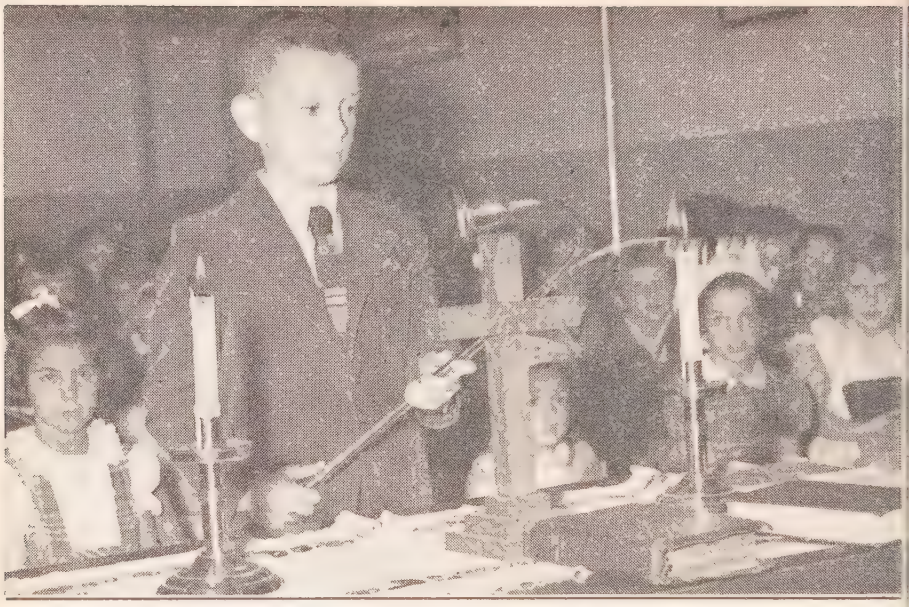
MOTHER AND CHILDREN
Michael is the third



About 50 Lutheran families have been found at Turen in Venezuela's model agricultural colony. The ministry of Pastor Koch in this community of people struggling to create farms in a strange land will be sincerely welcomed. There are a hundred Lutheran families at Valencia. In Barquisimeto the youngest congregation has been launched with 50 families.

This month Pastor Koch hopes to move his family to a "quinta" in Valencia. There he will be in charge of the Lutheran work and from there he will minister to people in Barquisimeto, Colonia Turen, and other points. He is quickly learning Spanish. His technique is to supplement his studies by talking with taxi drivers, street vendors, officials, policemen, or anyone who is willing to engage in conversation.

The enthusiasm and the gracious, humble Christian spirit of Pastor Koch have already endeared him to the people he serves. Though his task will be difficult he enters upon it with joy and confidence.



CHILDREN LOVE THIS CHURCH

By GRACE H. GEIGER

Junior church program at Philadelphia enlists co-operation of children and provides them with instruction in worship

THE SIGN ON THE CHURCH LAWN read 11 A.M. for the Sunday morning service. As I entered Bethel Lutheran Church at Fifth Street and Sedgeley Avenue one Sunday morning, I heard chimes softly playing as the hour of the service approached.

In the hallway, over the door of the church auditorium, a sign caught my eye —"This is the House of God." I was ushered to a seat in the crowded church and watched as an acolyte reverently lit the altar candles, a signal for the service to begin.

Perhaps you will say that this is how services are begun in thousands of churches every Sunday. But let me tell you what is happening at the same tim in a small, chapel-like room in the bas ment of the church.

Here, a few minutes before 11, all *not* quiet and serene. A group of fro 25 to 40 children, ranging in age fro 6 to 12, having sat still for an hour Sunday school, are making the most the few minutes left to them before t 11 o'clock service begins. With the ex berance and boisterousness of youth, th might be sailing paper airplanes, callin to their friends across the room, noisil distributing hymnbooks, and swappin experiences of the past week.

As the hands of the clock point to 1 the director of the group takes her pla

at the front of the room, and as a small boy, very conscious of his important post, comes up the aisle to light the candles, the pianist starts to play chimes, and, immediately, like magic, the room becomes quiet. Each boy and girl settles in a chair, hymnbook in hand, ready to take part in the service.

A FEW OF THE CHILDREN will be in charge, announcing hymns, reading the scripture, even preaching the sermon, based on a familiar Bible story. A volunteer choir sings a familiar hymn. Two very small young men take the offering.

This is Bethel Junior Church in action. You might call it "pint-sized religion." These boys and girls are attending a service scaled to their age and their interests but similar enough to that of the grown-ups so that when they are confirmed they will know what goes on in church. Also, by actual participation, they are training for future leadership in the church.

Needless to say, the "magic of the chimes" doesn't last for the entire worship hour. Boys will be boys, and little girls get restless too, but in addition to the program led by the children, the director always has something in store for them in the way of a story or a new song.

AT VARIOUS TIMES in the year, parents receive communion, and that means a long service. On these Sundays, spirits begin to lag as the usual worship hour stretches into two, and the big question becomes one of keeping the children interested and occupied until the communion service is over. Not long ago the children were learning Negro spirituals. Making things realistic always helps to hold children's interest. One Sunday, as everyone was lustily singing "Jacob's Ladder," Mrs. Poulton, the director, disappeared. She returned shortly with the sexton's stepladder. "Climbing Jacob's Ladder" took on new meaning when everyone sang the spiritual while some of the girls and boys took turns climbing.

Two or three times a year members of the Junior Church have an opportunity to show the grown-ups how they conduct their services. On these occasions, an evening service is turned over to them and is conducted entirely by the children. Even if the "pint-sized" girl who delivers the sermon has to stand on a chair to be seen over the lectern, it doesn't detract from the story she has to tell.

OCCASIONALLY CONTESTS are conducted and the children vie with each other in bringing new members and visitors, in learning things like the Apostles' Creed and the books of the Bible, and in answering questions concerning some of the familiar Bible stories which have been used as sermon material. The last-ditch battle for the modest reward offered is usually a long, hard, close one. The children who go on to the confirmation classes from junior church are well equipped to answer many of Pastor Ivan Hagedorn's biblical questions, as well as others pertaining to the church.

The singing of the final hymn by the congregation upstairs is a signal for the lights to be dimmed in the junior church. As the candlelight gleams on a picture of "Christ in Gethsemane," the children conclude their worship by praying the Lord's Prayer against a background of soft music. Then the candles are extinguished by the acolyte, bringing the service to a close.

The program at Bethel as well as those in other churches throughout the country is helping to solve a multiple problem. Children are joining in worship in a suitable environment and are learning the message of God's love and discovering how it can be translated into service.

THERE'S A WAY OF STAYING YOUNG

By MABEL McKEE

Like the Israelites of long ago these old folks wouldn eat yesterday's manna but found fresh interests every da

THE DESIRE of my house guest to visit a country church was responsible for our trip to Mt. Moriah Chapel one Sunday morning. We arrived while the church school was in session and had the opportunity to watch Miss Dora Eaton teaching the 14 tiny children who made up the primary class.

Hardly were we seated a short distance from the class before my friend leaned forward to hear the words of the tall, slender white-haired woman and to watch the lovely gestures she used to illustrate the story she was telling.

She turned to me to whisper, "She's wonderful! It seems unbelievable that a woman of her age will use today's methods of teaching as she does."

It wasn't until the session of church school had closed that I told her that Miss Dora Eaton's success at teaching tiny children, like her success at living, had begun long ago when she refused to eat the manna of yesteryear. I added, "You see, Miss Eaton knew its bitterness from the two aunts who insisted upon clinging to the same ideals, ideas and customs through what we might call the formative period of middle and old age."

I HAD KNOWN Dora Eaton's aunts through summers spent with a relative in their community and had often heard their caustic remarks about the manners of the children of "today" when contrasted with the beautiful ones of the children of years before. Like my friends in the neighborhood, I felt their scorn and had heard their fears for what tl world would become when our gener tion was in power.

It had been a shock to all of us wh Dora Eaton had come to live with h aunts. Though her parents were dea she was achieving success as a busine woman in the city from which she cam It seemed a tragedy that she answere their plea for someone of their own bloo to look after them in old age.

And then one day she told me tl reason. "They were my only living rel tives and I thought I could bring happ ness to them," she said. "When I fir came, I tried very hard to do that. Wh I realized that I could only keep the comfortable, I turned my efforts to kee from growing unhappy and old myself

My guest suddenly interrupted m story. "I can understand what a strugg she had. As a newspaper reporter I ofte visited a home for aged women. Some them were like the aunts, some like Mi Dora will be if she ever grows old."

But Miss Dora will never grow ol Nor do the men and women of toda who, like the Israelites of old, go out eac day for fresh manna of the spirit, refusin to wither away on what they have gat ered on other days—other years—tl ideas and ideals of long ago which shou have been changed to those of today.

WHEN JOE HYATT died, leaving Sara with a small annuity, she thought of e changing it for the security of a Hon

For Aged Women. The home was beautiful, the matron a lovely person. But the meals didn't suit Sarah who preferred fried potatoes and hot biscuits to toast for breakfast.

So she ekes out a living with her annuity and checks from her two married nephews, neither of whom can afford the "loans" she asks of them—loans which turn into gifts.

In that same Old Ladies' Home is a retired teacher whose pension enables her to keep her automobile in which she takes other old women to church, to homes of relatives, to town and even on short trips. She still teaches a church school class, is secretary for two women's clubs and wears a radiance that's beautiful to see.

A businesswoman remarked not long ago that this retired teacher is the most popular woman she knows. She said, "I love to have her as my guest when the Altrusa Club has guest nights. She tells such charming stories."

And this because she wisely refused to store up the manna of yesteryear for eating when youth had passed her by.

James Burke and his wife, Susan, also refuse to eat the manna of yesteryear. A few years ago they re-landscaped their entire yard, digging out the aged spirea which grew around the front and side of their house and replacing it with the "latest" shrubs; moving their roses from one side of the backyard to the other and planting hybrid seeds where petunias, zinnias, and other flowers for years had reseeded themselves.

James knew he was near the retirement age and would soon be pensioned. "I'll have lots of time to fish," he told his wife. "I'll just join the local Walton League chapter and learn all the new wrinkles of fishing. It will mean new friends for both of us."

When the pension check came, they didn't have to pinch. Susan delighted in cooking and packing picnic lunches. With James' help she was packing them for bachelor members of the club. She also had a standing order for lunches for six men members of the staff of the daily newspaper, the office of which was just a block from their home.

James was her partner in preparing the lunches. He delivered them each noon and often chatted with the staff of the paper. He was up-to-the-minute on news.

And because they wanted to give to the needy as they always had done, James and Susan Burke donate their services and much of the food one night a month for a party at the home of aged men.

One day James whispered to me, "Here's a secret. I'm older than many of those men. I just don't want them to know it or they'll be feeling they should serve me."

"You don't look it," I whispered back. "You and Susan will always be young because you're eating the manna of this year instead of that of long ago."

WE ALL LIKE to have little Mrs. Guerney visit our home. Though she's very old, she has the heart of our teen-agers when she is with us. She wants to hear the latest records; she knows all about Bill's high rating in the junior baseball league and the stars on our high school basketball team.

She's an avid reader of the sports page. But though she sometimes mentions that her brother was once a football star, she doesn't bore the youth with stories of his standing. And she "loves" the changes they've made in basketball.

She's just as happy over changes made in the church school and church. "It's wonderful to live now when things are progressing as fast as they are. I feel so close to God now when we talk about him as frankly as we do. When I was young we were all afraid of God and mentioned him only when we were at church. Today my neighbor calls over the fence to me as she hangs out her clothes on wash day, and says, 'I stopp work a minute ago to bow my head a thank God for this wonderful day.' "

OUR TOWN has a Golden Age Cl members of which are 50 years old older. A visitor to the club remarked one of the oldest members, "I see y have a social hour on the program each meeting. I suppose it's a time reminiscing."

The older man raised his should until he was almost as military looki as a general without uniform. "I do n sir. Only a few of the others do. Tod we are living in a very complex and int esting age, and we talk about its wo ders." His eyes twinkled, "My gran daughter who is in high school alwa counts on me keeping her up on curr events. And," he chuckled a bit th "most of the information I get to g her comes right from Mrs. Geddes o there. She's an inveterate reader."

He pointed to a white-haired wom who was talking in an animated tone several of the members of the club.

Immediately I recognized her as a tired teacher, who went on a pension years ago, but who is still greatly in d mand to coach high school students learning to read rapidly. Like the Isra ites of old, these folks refuse to e manna when it is stale.

THERE ARE MANY KINDS of courage. There is physical courage—when we face what we fear in spite of our fear. There is moral courage—when we stand up for what we believe to be right, no matter what the cost. There is social courage—when we dare to be different in any marked way from those around us. There is mental courage—when we follow the logic of our minds even though it conflicts with the ease and comfort of our condition. There is spiritual courage—when we put our fate into the hands of God, even though we cannot tell where he will lead us. Lack of courage is poverty of character.

—HENRY DAVID GRAY in *The Upward Call* (Abingdon-Cokesbury)

NOBODY LIKES TO BE USELESS

By VIOLA L. SCOTT

Alma felt useless and unwanted, until a chance errand to bring a layette to the welfare office opened an unexpected door

ALMA HELD THE CHECK for the sale of her house in a hand that trembled. She wished the real estate man would go. She had just sold a part of her life.

When finally he did leave, Alma walked mournfully from room to room. She wanted to be alone, and resented the sudden loud ring at the back door. Whoever it was, was coming right in. Bob's voice called commandingly, "Mother!"

"Taking a last look around?" he asked. "I saw the real estate man drive away."

Alma did not answer, because there was really nothing to say. Bob Senior was dead; she could never hope to maintain this house alone.

"I'LL FIX YOU SOME COFFEE," she said, and moved toward the kitchen. Bob put out a detaining hand.

"Never mind the coffee, Mother. Sit down. I want to talk to you."

Alma did not want to talk. She knew everything Bob had to say—he and Grace would be glad to have her stay with them, although they knew she didn't care to live so far from town. Had she thought of moving in with Joan and Ed? Bob was sure they would make room for her.

Alma was not exactly afraid of her children, but it did seem as if they were always trying to decide what was best for mother. She took a deep breath.

"I've already rented a room at the Murray's, and—"

Bob frowned. "Live with strangers!"

Alma smiled and patted his hand. She'd best not argue the point with him.

"Let me try it for awhile," she said.

"BUT IT WILL BE SUCH a drain on your finances. What will you do when your money is gone?"

His words frightened Alma. She had been refusing to face that problem.

"If you lived with one of us," Bob went on, "your living expenses would be taken care of, so you could keep your money to use for clothes, and little things."

Alma thought she was going to cry. She had been so foolishly emotional since Bob had died. Young Bob evidently had noticed that she was getting upset.

"Well, there's no great hurry about

any of this. Do as you like for awhile, and we can make permanent plans later."

He didn't think she could take care of herself, and Alma was almost alarmingly sure he might be right. She was no longer young. All her old ability and efficiency had begun to slow down.

The first few days after she had moved over to the Murray's, Alma kept herself busy fixing up her room. Dorothy Murray said she could do just as she liked, just as long as she didn't paint the walls purple. They had laughed like school girls over the idea, and Alma had felt unaccountably comforted.

But time was soon heavy on her hands. While the weather remained warm it was pleasant to spend her afternoons in the park. She would find a shady spot, settle down with her crocheting, and watch the children at play.

AT CHRISTMASTIME Alma suddenly realized she would have to do something. Loneliness had become intolerable. She went to see Pastor Burke. They talked about the Beginners' Department in which Alma helped, and he asked her if she would have the time to serve on the Altar Guild. She agreed eagerly.

Alma felt better after that. She even hummed in her tuneless fashion on the way home.

One afternoon at the Altar Guild meeting, Alma brought along the knitted baby cap she was providing for a layette to be sent to the Welfare Society. She was proud and happy when everyone exclaimed over the fancy, intricate pattern. Alma was elected to deliver the layette to the society. She winced a little at the suggestion that she was the one with the most time, and felt a twinge of envy for these other women who still had their husbands, homes, and babies to care for.

She decided to walk to the Welfare Society office. She told herself the da was such a pleasant, spring-like one tha she couldn't bear any stuffy old bus, bu the truth of the matter was that she ha begun to be very cautious about spendin any money.

She was tired and winded by th time she climbed the steps to the office Alma gave the receptionist the layette carefully explaining who had sent it.

"I've never been here before," she con fided, looking around the reception room

"Then perhaps you'd like to see th rest of the building," the girl suggested

ALMA BECAME INCREASINGLY inte ested as they went from floor to floor c the three-story house. She peeked int offices, linen rooms, and kitchens, speech less with amazement that all this wa used to serve unfortunate people.

"You must see the nursery," her guid urged. "It's just as sweet as can be."

She opened the door to a large, sunn room, and Alma stepped inside. Ther was a playpen in the middle of the room and Alma gasped in astonishment as sh met the grave, wondering eyes of a bab lying on his back on a folded blanke It had been so long since she had bee this close to a tiny baby. Her throa felt a little tight, and she swallowed har

"What is he doing *here?*" she asked

"He's going to look over his prospec tive new parents this afternoon," th young woman explained.

AS THEY LEFT THE ROOM, A middle aged, smiling man passed them in th hallway, and the young woman sai "Pastor Sandhurst, I'd like you to mee Mrs. Hutchins. She brought us a love layette this afternoon from the women o Calvary Church."

The pastor stopped to shake hands.

"You're very kind," he said. "I don know what Lutheran Welfare would d

without all the wonderful help you women give us."

"We're glad to do it," Alma assured him. "I've never been here before. I've learned so much this afternoon."

They began to descend the wide stairway. As they stood in the hallway, Pastor Sandhurst held out his hand and began to say goodbye. Alma knew he must be in a hurry, but there was something she just *had* to ask him.

"Could—could I see you for just a moment before I go?"

The pastor looked a little startled, but asked her to sit down. Alma shook her head, and stood beside his desk clutching her purse tightly.

"No, thank you. I know you're busy and I don't want to take up your time. But I was just wond'ring—you see, I've got a lot of time on my hands." She spoke with desperate urgency. "Is there something *I* could do here? Say, if I came in a few times a week?"

Pastor Sandhurst watched her animated face gravely.

"You mean as a volunteer worker?" he asked.

"Yes. I'd be glad to help in any way."

"Let me take down your name and address," he suggested, reaching for a pencil. "I'll let you know definitely if and when we might use you."

ALMA WAS SO HAPPY that she scarcely noticed the long walk home. But the days that followed seemed endless. Each day she looked in vain for a letter from the Welfare Society. She became gloomy and despondent. She was miserable, too, because of a bad cold, and her room rent was due this week. The balance in her check book was now so small that it frightened her.

One afternoon, Dorothy knocked on her door to tell her that Pastor Burke was waiting for her in the living room. Alma hurried down. She wanted to ask Pastor Burke if he had heard of a job for her, but she knew the idea was hopeless.

Pastor Burke reached into his coat pocket and brought out a white envelope.

"I have a letter here from the Lutheran Welfare Society," he said, taking out a piece of paper and opening it.

"Oh, yes," Alma said. "The Women's Guild made them a layette."

"Yes, I know, but that isn't what I came to talk about."

Alma looked at him questioningly.

"This letter is from the Rev. Paul Sandhurst. He says you spoke to him about doing some volunteer work."

"Yes," Alma said. "I thought—with all the time I have on my hands—"

She leaned forward in anxiety.

"They can't use my help," she said in sudden fear. "Oh, Pastor Burke! It would have meant so much to me. I've been so lonely, and feel so useless." She was bitter, and angry, and frustrated. She thought, life isn't worth living any more when you're old, and sick, and unwanted.

"WHEN PASTOR SANDHURST WROTE to me about your offer to do volunteer work, I told him about your need for part-time work. I thought perhaps he might know of something. It so happened that Lutheran Welfare itself could use a part-time worker, and the job is yours."

Alma went limp in her chair. She started to cry, but sternly reminded herself that this was no time for that sort of foolishness. She wiped her eyes discreetly with her handkerchief, and smiled. Pastor Burke got up to leave.

Alma ushered him through the door, and watched him drive away. As she went up the stairs to her room she took the letter from its envelope. As she read, she hummed in her tuneless fashion.

FIVE MAKE A FAMILY

OUT OF A RUT

" 'Bye, sweetheart. Be a good girl. Oh! What a hug. Watch my hat. And do just what Karen says. Here, honey, you kiss me too. And don't let Pete and Susie be a nuisance to Mrs. Mawson."

"You'd better tell them again, Mommy. They will probably be pestering her before you get to the bus."

"No, they won't, will you, Susie? Oh, and here's Pete. I wondered if you weren't coming out on the porch to give your mother a fond farewell before I go to town."

"Here." His kiss was brief and businesslike. "And you won't shop so long you forget to bring us a present?"

"I certainly won't. I believe I may even buy your present first. Then I can't forget. Sound like a good plan?"

He nodded, beaming. Then, "What's it going to be?"

"If I told you, it wouldn't be a surprise. And half the fun of a present is the surprise, isn't it?" Karen agreed heartily and I tried not to see that the other two looked doubtful. "Now. Final instructions. Are you all ears? You may play in our house or our yard, but if your friends come, there is to be no running in and out. Mrs. Mawson will be at home all day and will give you some lunch, but you are not to bother her unless you really need her. OK?"

"OK." The chorus was unanimous. They followed me to the gate and stood waving as I hurried down the street. They really are cute, and I'm so glad I've been taking time lately to enjoy them.

Wonder of wonders, there was a bu approaching just as I reached the corne I paid my fare and answered the driver cheery good morning in a very absen minded way. My thoughts were still o the children.

Pete's been showing a little selfis streak lately which bothers me. Dan say it is just a normal part of growing u I hope he's right. But this business o wanting a present is just typical of th way he is about so many things late And I do so want to do the right thin

Oh, well, Dan says there probab never has been a perfect parent sinc the mother Mary and he bets if the trut were known, modern child specialis might not always approve of her met ods. That Dan of mine!

But now to the business in hand. pulled out the list I had made whi reading the ads in the paper. I did wa to cover as much ground as possible b fore I met the "girls" at lunch time. Th lunch was supposed to be a real par to take our minds off our usual rou of daily toil.

Once more I found myself smiling one of Dan's remarks. When I told hi what Gwen said when she called me u about our all needing a change to kee from getting stodgy, I said I'd enjoy but I certainly wasn't in a rut, he ga me a little hug and said, "Anyhow, n too deep to get out."

And I suppose it is easy for a happ woman to get into a "church and ch dren" rut. I read the paper, but I fi

myself turning more and more to the household hints and the ads. We turn on a commentator and I find myself thinking about the cute things the children say. I was amazed the other day when easy-going Claire Mawson started to talk about Senator McCarthy and she got so mad she sputtered. And when I said the only McCarthy I kept up on was Charlie, she gave me a regular lecture about my attitude being the sort of indifference that gives a totalitarian government a toehold.

I FELT PRETTY MUCH ASHAMED of myself till she let drop something about Chuck's current events course. I guess she wasn't so interested in public affairs when Chuck and Marilyn talked nothing but cowboys and space ships, either!

Now what could I get the youngsters for a present that would be really constructive? It's not a good idea to set the standard for little gifts too high. I don't want them to expect the earth every time I come home. On the other hand, if I try to skimp and bring them cheap junk it breaks and gets thrown away and that's not supposed to be good. Maybe I could get something very nice and tell them not to expect anything the next few times I went to town?

Pete and Karen would understand such an arrangement, but Susie wouldn't. Perhaps I'd better pick up something in the way of doll equipment at the dime store for her. Or a picture book?

THE VOICES OF THE WOMEN behind me were becoming more insistent. They seemed much concerned about something. I didn't like to eavesdrop, but you can't call it eavesdropping when people shout above the noise of the bus, can you?

"So I said to her," the booming voice continued, "'the next time he comes home in that condition, you come right over and get me so you'll have a witness.' Don't you think that was the right thing to do? She may have to go into court and without any witnesses, it will be just her word against his."

"Well, yes," simpered her companion, "but I always say, when a man acts like that, what has his wife been doing? Oh, I don't mean anything bad, mind you! Just why isn't he happy to come home instead of staying out and getting in a condition where he can hardly find his way home?"

"No, I'm afraid you don't understand this case. You see, he's just plain selfish. Anything that's for him is all right. If it's for the rest of the family, that's different. She really has tried. When I think of the way she has catered to him and tried in every way to please him! I could tell you a bookful!"

"Of course, you must admit she's very dowdy. When I think of how she goes around in such faded old dresses, I wonder he ever comes home."

"But that's just it. He won't give her money for clothes. No, I can't see anything for it but divorce. I've said to her over and over that he's just no good and she might as well face the fact and start fresh. But for some strange reason she keeps on trying to make a go of it."

SUDDENLY I REALIZED we were almost at my stop. And a good thing too! Or I'd have been putting in my two cents. What right has a woman like the one with the big voice to set herself up as a marriage counselor and tell someone else to get a divorce? I'd like to tell her a thing or two.

Then I almost laughed aloud at the thought of getting into a brawl on the bus. That would get me out of a rut with a bang. In fact, Dan might be glad to see me crawl back into it and stay there!

Personal Problem Clinic

DST?

QUESTION: In our district people are kept in confusion each summer because a few people want daylight time. We live almost on the border of two states, near — (a large city). I understand that we have laws in both states which forbid it. Why aren't these laws enforced? City people are forced to work by it, but some offices are not allowed to use it. Railroads, buses, and farmers cannot conveniently use it. Our churches think they have to use it also, but I think they are wrong in doing so, because they are breaking a law and are upholding people who are breaking a law.

Will we have to live in confusion year after year because of this problem? How can we settle the Korean question while we have problems like this at home? What can we do?

REPLY: Is this a personal problem? It may not look like it, but to the inquirer it is—one to which no satisfactory answer can be given.

Daylight time is required by law in several states, and forbidden in others. Many people are strongly for it while others are just as violently against it. To many of us it is an indifferent matter —we enjoy the benefits and go along with the hindrances—but we wish one kind of time or the other prevailed all over the land.

It happens, however, in a democracy that we have to adapt ourselves as well as possible to what the majority desire. If a small group determines the time-reckoning, regardless of the great number, they render themselves vulnerable to appeal, argument, and even attack. All of us have the right to work for change if anything displeases or hinders us. the practice is illegal the problem m be approached from that angle, but ev then the results may be doubtful if t practice is unofficial and voluntary. seems that the best procedure is peac fully but persistently to create sentime for change, if that can be done, and the meanwhile make the best of t situation.

Change churches?

QUESTION: Six months ago we mov into a community a number of miles fr our former home and church—into anoth state and synod.

Our old congregation has a fine progra and is at present endeavoring to expan We are interested in this and are reluct to leave the "home parish." Our plac would be filled readily, but would we happy in a parish of an altogether differe type? Are we wrong in considering t program of the congregation at all? Oug we to transfer to the parish in which now live?

REPLY: Uniting with the congregati in your new community or continui with the old parish is not a matter moral right or wrong. It is a practi question which you as a family will ha to settle in the light of all the facts.

On the one hand you have the qu tion whether you can comfortably loose from your old congregation, as ciations, and friends? Will you feel it right to remove the children from weekday school? Only you can ans these questions.

There is, however, another angle this problem which lies beyond—perh above—personal preference. Could y by joining the church in your commun render a vital service in helping t group get started on a more aggress program? Could you suggest new proje and procedures of the right kind? Th it over, pray it over, and reach v decision. —EARL S. RUDISIL

Questions to be answered by Dr. Rudisill may be mailed to him at 1228 Spruce Street, Philadelphia 7, Pa. Include name and address if a personal reply is desired. Questions are sometimes edited slightly to conceal the identity of the questioner.

The Church Isn't an Institution

The Misunderstanding of the Church. By Emil Brunner. Westminster Press. 132 pages. $2.50.

This book should strike the institutional churches of America with all the devastating force of an atomic blast; that is, it should, if it is read and understood by ministers and laymen.

This newest book of Dr. Brunner is a careful, scholarly biblical study of the nature of the New Testament *Ecclesia*. In it he clearly and conclusively points out that the so-called institutional churches of the world, Protestant and Roman Catholic, are in large part perversions of the New Testament church. In this he is crushingly destructive. However, in succeeding chapters he sets forth what the New Testament church could and should be—in this, he is positive and marvelously edifying.

It is gratifying—no, it is more than that: it is soul-refreshing and heart-tinglingly encouraging to have this book appear on the theological scene at this time.

For some years thoughtful pastors and theologians have watched with genuine alarm while the church feverishly organized herself into a smooth-running machine. Concomitant with this activity, practical theology, always before considered the handmaiden of biblical, historical, and systematic theology, has catapulted into first place among theological disciplines.

Thus whole generations of ministers have been sent out into the church with the idea that if they are good organizers and promoters, they will succeed in the Gospel ministry and "build" the kingdom of God. The chief object of their ministry has been the enlistment of people in the organizations of the church in the hope that such activity would strengthen the church. In answer to this false notion Brunner states, "The faithful are bound to each other through their common sharing in Christ and in the Holy Ghost, but that which they have in common is precisely no 'thing,' no 'it,' but a 'he,' Christ and His Holy Spirit. It is just in this that resides the miraculous, the unique, the once for all nature of the church: that as the Body of Christ it has nothing to do with an organization and has nothing of the character of the institutional about it."

Undoubtedly the strongest emphasis in this work is Brunner's insistence upon the Holy Ghost as the creator of the church. He says, "The outpouring of the Holy Ghost and the existence of the *Ecclesia* are so closely connected that they may be actually identified." Finally he concludes, "In any event, we ought to face the New Testament witness with sufficient candour to admit that in this *pneuma*, which the *Ecclesia* was conscious of possessing, there lie forces of an extra-rational kind which are mostly lacking among us Christians of today." If the Spirit of Christ, whose presence in the hearts and lives of men transformed them into fire-filled and God-inspired instruments of His Will, is absent from the church today, THIS IS CAUSE FOR GREAT CONCERN!

KENNETH W. JOHNSON

South Haven, Mich.

Time for Bold Preachers

Preaching on Controversial Issues. By Harold A. Bosley. Harper. 221 pages. $3.

We are told in the gospels that some of Jesus' listeners went away murmuring. Indeed they did, for Jesus dealt in some controversial issues, a fact to be noted just now when controversy has been having a hard time of it in many quarters. This volume is the statement of a fundamental thesis by a distinguished preacher. Having announced his theme he illustrates it with variations. These are brave sermons, cogently stated, piling up evidence and facts, sending a person away arguing either with the preacher or with his own conscience.

Let it be noted that Dr. Bosley doesn't want every sermon to be controversial. He even states good reasons for preaching from the Pericopes. Likewise he illustrates differences between the indirect method of announcing a great Christian truth. Other problems he attacks with frontal speed. Fundamentally he believes that sermons must bring the great affirmations of life and the great issues of life, like electrodes in an arc light, closely enough together to enable the fire of kindling knowledge, hope, and strength to leap into being.

There is no obscurantism in such preaching, no ponderous phrases. To some ears they will seem more like lectures than sermons. Yet they keep a man confronting the relevance of the Christian faith and never is a reader left dangling between earth and heaven.

We have lived in times when we have witnessed how stagnant a pulpit can be when it pretends to exist in a vacuum. We have seen the heroism of a pulpit that is fearlessly free. There is more to it all than controversy. Dr. Bosley says, "A life that endures is a life of faith as revealed in Christ. Christian faith is no broken reed on which to lean; rather it is a firm foundation on which to build a life that will endure." Whereupon he proposes a faith that can endure in revolutionary times. This is one man's preaching, and very important preaching it is in a world that sees men scampering in fear.

It will benefit any person, preacher or layman, to think through these sermons, as surely he must think through these issues if he is to live creatively in our present world.

RALPH W. LOEW

Buffalo, N. Y.

Mission Emphasis Today

Missions Under the Cross. The Addresses, Statements and Reports from the Meeting of the International Missionary Council, Willingen, Germany, July 1952. Edited by Norman Goodall. Friendship Press. 264 pages. $2.75.

The sub-title of this long-awaited volume would seem to give all information needed by those interested in missions. The greater part of the book is taken up with papers read at the Willingen meeting. These papers are by church and mission leaders from Britain, Germany, India, Latin America and the United States—the editor himself, von Thadden, Warren, Minear, Dillistone, Chandman, Bishop Newbigin, Rodriguez, Mackay, Bingle and Bishop Dibelius.

Themes discussed in the International Missionary Conference have changed with changing times. In 1928 at Jerusalem the emphasis was on "Christ and Christ alone as our message. In 1938 at Tambaram, Madras, it was "The Sovereignty of God as Manifested in Christ"—a distinctly Barthian accent. At Whitby in 1947, the "World Mission of the Church" was the theme. The conferences were scheduled to meet once in every 10 years. But both because it is now an associate of the World Council of Churches and also because of the crises in missions, this one was held only five years after Whitby. Its title fits our time—"Missions Under the Cross."

The spread of atheistic communism, the closing of China to missions, the independence of colonial dependencies, the awakening of nationalism in Africa—all these justify the statement ventured in my *Outline of Missions*, written just before World War II, that missions have entered on a new epoch in which the terms "foreign" and "home" are out of date. The papers impress one at times as being pessimistic about the present world-look but always they conclude on the oft-repeated saying of all times—the prospects are as bright as the promises of God can make them.

Attention in both papers and findings is called over and over again to the fact that the work of missions must be church-centered in the countries to be evangelized. The call to unity on the fields is stressed.

These are messages to be pondered by all interested in conserving and extending the work of the church. The editorial work has been so well done as to make the volume beautiful as well as instructive.

Gettysburg, Pa. JOHN ABERLY

OVERSEAS

New Hymnal Is Being Prepared For the Church of Denmark

DENMARK: Copenhagen. July 1.—A hymnal to replace the one issued over fifty years ago, will be published in an edition of 200,000 copies. The new hymnal will be received with great satisfaction, it is predicted, because the revisers have sought to meet present-day interests and needs. Copies of the old hymnal will be given to the Society for Christian Service in Foreign Lands. Thousands of copies have been sent to Danish congregations in Germany and some to congregations in Colombia. The new hymnal will be issued also in Braille.

THE MINISTERIUM HAS REFUSED interested groups permission to conduct communion services out-of-doors. This denial, based on the idea that the church sanctuary is the proper place for such services, has aroused opposition among those who have developed camps for Christian education and fellowship. It is maintained by the opponents that the church must reach people where they can be found.

CARL BLOCH, CONSIDERED by many to be a great national and religious artist whose pictures adorn many churches, has been rejected by the director of the National Museum as a representative of modern Danish art in favor of creators of abstract paintings. A wave of resentment against the director's choice is sweeping the country.

TWELVE HUNDRED newly married people attended conferences at Nyborg Beach designed to strengthen family life. This movement, started five years ago by the Rev. Hans Munk to meet a local need, has assumed large proportions and has become an effective instrument in giving new quality to Christian home life. Talks and forums bearing on family problems and how to solve or counteract them are the chief features of the conferences.

THE CLOSE RELATION of church and school is evident in the fact that in 651 communities (over 50 per cent of the total) the pastor is an elected member of the school board. In 570 instances the parish pastor is chairman. The significance lies in the fact that a law passed more than 20 years ago ruled out a pastor's membership on the school board by virtue of his pastoral office; he can be a member only by election.

RECRUITING OF CANDIDATES for deaconess service has become a problem. Few young girls are entering the diaconate. No real solution to the problem is in sight.

It is pointed out that the diaconate does not limit a girl, but rather helps her to become equipped and trained for service which offers satisfaction as well as independence and self-expression. The training period for deaconesses will be shortened to three and a half years beginning in 1954. This change, contemplated for some time, is designed to ease the financial burden of the candidate as well as of the training institution.

Three hundred confirmands, led by pastors and counselors, journeyed to central Europe—Germany, Switzerland, and Austria—to meet with young fellow-Christians. . . . The Danish Church in Schleswig-Holstein reported 16,000 confirmands in its congregations this year. Many of these received Bibles, New Testaments, and hymnals in the Danish language through the courtesy of the Society for Christian Service in Foreign Lands. . . . Confirmation is a subject that will receive much consideration in pastoral circles. A crisis seems to have been reached in reference to this rite of the church.

THERE IS INCREASING AWARENESS among theologians that the Church of Denmark, as well as those of other Scandinavian countries, has no authorized or generally recognized translation of the Lutheran creeds. Even Luther's *Catechism* is but a pedagogical reworking of the fundamental text. A desire for definitely authorized creedal statements is noticeable.

A bequest of 36,000 *Kroner* was recently made to the Home Mission Fund of Copen-

hagen. In view of the tremendous challenges facing the fund in providing 30 churches in newly developed areas, it was a welcome gift. It was made by two women of one parish. . . . The Danish Mission Society, which carries on work in foreign lands, reports a deficit of 50,000 *Kroner* thus far for 1953 as a result of that much less income than anticipated.

SUNDAY SCHOOL WORK shows a new vitality. Nearly 120,000 children are now reached through this instrument of the church. Almost 10,000 men and women serve as volunteer teachers. Sunday school work is part of the church's inner mission program. . . . The Church Film Association, organized five years ago, held its annual meeting in Odense. Much thought was given to the possibility of using television for the church's ministry.

The Fellowship Council, recognized by law in 1903, recently observed its fiftieth anniversary. It has opened the way for greater lay participation in affairs of the church and also for developing lay leadership. This Council, of which Johannes Frederiksen, an architect, is president, recently held its annual meeting in Hindsgavl with 1,700 delegates in attendance. Items of business were: changes in the law outlining the procedure of a call of a pastor; better lighting for churches; the care of cemeteries; how to make better use of the large farms connected with certain parsonages or parishes. It was reported that the Council's publication has 13,000 subscribers, also that the general council functions through twenty-three district councils. The problems related to the appointments of chaplains to army units were discussed by the Rev. Juul Soerensen.

THE PROBLEM OF "how to inform a mortally ill patient about his situation" was discussed at a conference of 25 physicians, 45 pastors, and over 60 supervising nurses in Roskilde. On the one hand, the physician's task is to lend every assistance to preserve life, even though it may be extremely burdensome because of pain and anxiety. On the other hand, the minister's task is t keep faith alive and to interpret life in th light of the divine purpose, also to mak available the resources of God for huma welfare.

The Danish Bible Society reports th distribution of 79,000 Bibles in 1952. C this number 5,000 were distributed free c charge and 14,000 were sold at half-pric Because of increased cost of production, th prices of Bibles have been advanced, th first increase since 1940. A new Bible Co cordance is being prepared for publicatio

Denmark has become a Roman Cathol diocese. The Apostolic Vicar, John The dore Suhr, has been named Bishop of Cope hagen by Pope Pius XII. The Roman Cath lic constituency numbers about 26,000 o of a total population of 4,200,000.

A new hospital for India is planned the Santal Mission Society. Mission wo in India is carried on by a staff of 23 m sionaries, three of whom are physician Fifteen polyclinics are operated and tw colonies with over 500 lepers.

Two Commissions of the Lutheran Wor Federation meeting in Copenhagen, name the Commission on Theology and that Liturgy, emphasized the need of grea participation of people in the church ser ices. It was revealed that minority church in America would welcome closer relatio ships with the churches of Europe. Amo those attending and participating were D Regin Prenter of Denmark, Professor Chri hart Mahrenholz of Germany, Bishop A ders Nygren of Sweden, Dr. Vilmos Vaj chairman of the Commission on Theolo Dr. T. A. Kantonen of the United Stat and Dr. Carl E. Lund-Quist, executive se retary of the Federation.

Increasingly pastors use recorders to stu their voices and diction in their sermo The recorder has also found wide use in t preparation for the ministry via radio. T Danes are keeping pace with Americans use of the new equipment.

—CHRISTIAN PRESS BUREAU. Translat by Fredrik P. Nissen

HOME WAS NEVER LIKE THIS

From the macadam-paved parking lot at the Muhlenberg Building in Philadelphia, steaming in July heat, the new traveling display room of the United Lutheran Publication House was parked last month beside Lake Erie at the Ohio Synod summer school

'Muhlenberg Traveler" Makes Debut in Ohio

MR. MUHLENBERG came to Ohio early in July. The ULCA Board of Publication's new "Muhlenberg Traveler" made its initial appearance when it arrived at the Synod of Ohio's Lakeside Summer School on July 13. During the day and a half it was there, hundreds of Lakesiders saw for themselves the vast enterprises of the board, from books to altars, all compact and attractively displayed.

Registration touched the 1,000 mark again as a holiday week-end and mild weather co-operated to provide a pleasant week from July 5 to 11, in the little city of Lakeside. Owned and operated by the Methodist church, Lakeside is a summer city of 6,000, on a Lake Erie peninsula between Toledo and Cleveland. The huge Hoover auditorium seats 4,000, and a smaller one accommodates 700.

Four hundred young people of junior and senior high age attended this year along with 100 children who attended daily sessions in Bible school. Several hundred adults remained for the full week, and several hundred persons attended one or more days.

The chaplain for the week was Dr. Carveth P. Mitchell, pastor of the First Lutheran Church of Mansfield. From Atlanta came Dr. John R. Brokhoff to lead a group of pastors and laymen, and a daily youth assembly.

Home missions received a strong emphasis this year with Dr. R. H. Gerberding of New York speaking for the Board of American Missions. Foreign missions is a regular part of Lakeside, heavily supported by the synodical Women's Missionary Society. Pastor and Mrs. Clarence H. Swavely, on furlough from India, inspired the call to missions.

Leadership education was directed toward teachers of children this year, with Miss Mabel Elsie Locker in charge.

Committee Chairman Walter E. Bradley of Findlay announced the dates for the 1954 school to be July 4 to 10.

NEBRASKA:

Nebraska Leaguers Plan for Convention

THE LUTHER LEAGUE of Nebraska state convention motto and theme song, "We'r On the Upward Trail," invites a western camping atmosphere for a convention back ground. This western touch will be conspicuous during State Teachers Conventio when enthusiastic Luther Leaguers from the entire Cornhusker State will be travelin on the eastward trail to Omaha's Kountze Memorial Church for the annual Luthe League convention, October 29, 30.

Devotions, socials, workshops, speakers, and business sessions, combined with Christian fellowship, are on the '53 convention menu.

FORTY-THREE adults and 31 children have been added by baptism and confirmation to the membership of Trinity Church of Wolbach by Pastor W. G. Volker in the first six months of this year. Recently a class of 20 young people was confirmed and received into adult membership.

At a special meeting the congregation voted to give a year's study to the possibility of constructing a new church building, and authorized the appointment of committees to study the various problems and report at a subsequent meeting.

Stewardship at Trinity has had an upward swing. LWA goal is paid in full and the apportionment is being sent in monthly to the synodical treasurer.

Thirty Luther Leaguers sponsored a clothing drive, the second within the year, for LWA. The young people visited every home in the community.

More than 30 young people attended all sessions conducted by Caravan No. 1 from the Luther League of America on July 7-9.

PASTOR JAMES C. SUTER has resigned his pastorate at Trinity Church, Stamford, and accepted a call to St. Peter's Church, Hildreth, a Midwest Synod congregation.

PASTOR PAUL WIEGMAN, for the past 13 years at Emmanuel Church, Tekamah, has accepted a call to Salem Church, Ponca. He will leave Tekamah the first of September.

HALFWAY MARK in the financial year of 1953 at First Church, South Sioux City, shows items that are testimony to the worth of their "Venture in Faith," but also some distressing factors, according to Pasto Francis A. Daehling.

The good points are: the congregation 10 per cent ahead of last year's income ar well within the schedule of the budget (th increased income has allowed badly neede parsonage renovations without a special a peal); and a large number of persons a giving more than their pledged amounts.

Among the unfavorable points is listed total of $1,093.79 now due from those wh made pledges but are now in arrears.

PAUL WIEGMA

DELAWARE STUDENT INTERPRETS RELIGION

A LUTHERAN STUDENT at the Universi of Delaware made headlines in a Wilmin ton, Del., newspaper, recently, as the su ject of a church page feature labeled "M Religion—and What it Means to Me."

Said Liane Frederick: "Religion to m is the 'guiding light' necessary to the livi of a worthwhile and happy life. I belie in the Christian faith as set forth by Jes Christ, and I also believe with the utmo sincerity that religion serves a purpose everything I do . . . I believe that all thin we have, both spiritual and material, a given us in trust to use as best we can . I believe I can share my friendship and m understanding, my time and my efforts, ju as generously as I wish—knowing that, li the 'loaves and the fishes,' there always w be enough to go around."

Miss Frederick, who will begin her seni year in September, is secretary of the L theran Students Association at the Univ sity of Delaware. She is a member of Zi Church, Wilmington, and superintendent its Sunday school primary department.

PENNSYLVANIA:

Service Honors Retiring Pastor

LANCASTER—Zion Church is celebrating its 125th anniversary here. The first service in the observance was a recognition of the 34 years of ministry on the part of the Rev. F. W. Wackernagel, who retired in May but is acting as supply pastor until the selection of a successor. Dr. Emil E. Fischer, president of the Ministerium of Pennsylvania, delivered the sermon. The original charter, restored by Mrs. C. C. Moss, will be on display during this anniversary year.

A FAREWELL RECEPTION for Miss Rachel J. Crigler, parish worker at Trinity Church for 25 years, was attended by over 250 parishioners. In addition to a gift of silver jewelry, a substantial sum of money was presented to her. Miss Crigler, who has helped to develop Trinity's educational and missionary programs, is returning to her home city, Madison, Va., where she will serve on the high school faculty.

FIRST CHURCH, Columbia, broke ground for a new church plant including auditorium, chapel, gymnasium, church parlor, recreation room and offices. The building will be 120 x 200 feet and will cost a quarter-million dollars. The Rev. Abdel Ross Wentz of Gettysburg Seminary was the principal speaker. The Rev. Bradley T. Gaver is pastor. Project is to be completed in 1955.

COMMUNITY VESPERS at Musser Park, Lancaster, are well attended this year. This is an interdenominational project which is receiving the wholehearted support of the Lutherans of the city.

MRS. WALTER PICKEL has begun her work as parish visitor at Grace Church, Lancaster, the Rev. Warren Heinly pastor.

THE SUNDAY SCHOOL convention of the Lancaster area will be held at Emmanuel Church, Lancaster, on Friday, Sept. 18; Stewardship Workshop at Grace, Lancaster, on Thursday, Sept. 24. The Laymen's Retreat will be held Sept. 11 and 12.

ERNEST J. HOH

LARRY AND PASTOR

GOOD CITIZEN, NATURALLY!

ONLY A FEW months after Larry MacDonald Smith moved with his family from Shamokin Dam, Pa., to Rock Hill, S. C., pupils and teachers at the Rock Hill public school he was enrolled in chose him as an example of good citizenship. He was presented with a $50 government bond and an expense-paid trip to New York City.

Back in Shamokin Dam, former schoolmates and friends were delighted over the honor accorded to Larry, but not greatly surprised. At St. Matthew's Lutheran Church, where Larry had been an altar boy, the Rev. Paul R. Ashby recalled that when the Smith family moved south Larry had been obliged to leave a catechumen class in which he had been studying for four years. That was almost on the e of confirmation, and "we thought we had seen the last of him," Pastor Ashby said. t last Palm Sunday morning Larry turned up and was confirmed with his class. He had ade the 1,006-mile roundtrip expressly for that purpose.

"In these days when church loyalty appears to be of secondary importance to many ople, it seems to me Larry has set some sort of a record," Pastor Ashby said. "It's not prising that a youth of his type should be picked as an example of good citizenship."

FURLOUGH HOUSE FOR ULCA MISSIONARIES (*see Story of the Week*)
. . . A retired pastor and his wife changed their plans

PENNSYLVANIA:

Hannover Pastor Visits Namesake Town

YORK—From Hannover, Germany, to Hanover, Pa., recently came the Rev. Rudolf Wolckenhaar, to be the guest of the Rev. Paul Levi Foulk, pastor of St. Paul's Lutheran Church. Pastor Wolckenhaar represented the Lutheran churches of the city of Hannover on the American tour which was sponsored during April, May and June by the National Conference of Christians and Jews. He is pastor of the Markt Church in Hannover, site of the opening sessions of the Lutheran World Federation.

During his visit in the Pennsylvania town (named for the German city) Pastor Wolckenhaar expressed the greetings of his city, and the thanks of Hannover residents for gifts of clothing and other items furnished in the past by Hanover, Pa., Lutherans.

THE REV. JACK GARDNER, Somerset, graduate of Gettysburg Seminary, has been called to supply the New Chester parish.

THE REV. THEODORE C. SCHLACK has come assistant pastor of Christ Chur York.

CHAPLAIN AUSTIN STILES, Dallasto was recently promoted to major. At pr sent he is serving in Salzburg, Austria.

THE REV. MORRIS G. ZUMBRUM, Jeff son, Md., has been elected pastor of Ch Church, Dallastown, where he will succ the late Dr. S. L. Hench.

THE REV. EDWARD K. STIPE, Greencas has resigned, effective Sept. 15, to comp his graduate study for a Ph.D. in relig at Columbia University.

THE REV. I. M. LAU, who has served York since 1926, has resigned the assist pastorate of St. Paul's, York, effective at end of 1953, and has been granted a fo months' leave beginning Sept. 1.

SPEAKERS for the annual preaching m sion in York to be held in St. Matthe Church will include the following g preachers: Bishop Fred Pierce Corson; L. Ralph Tabor, Washington; Dr. Ja Clarke, St. Louis; and Bishop Edward E Harrisburg.

IN THE DEATH of John L. R. Schid president of the Associated Grocers of C

tral Pennsylvania, Christ Church, York, lost a loyal and energetic layman. Mr. Schiding, who died of a heart attack July 14 at the age of 63, was a life-long member of Christ Church and superintendent of its Sunday school for 16 years. He was a past president of the Brotherhood of the Central Pennsylvania Synod, a congregational delegate to synod, and, for 19 consecutive terms, head of the Past Presidents of York District Luther League. He is survived by his wife and two sons. Burial was on July 18 at York.

PAUL LEVI FOULK

BEAUTY parlor visits are a commonplace for most women, but the one she made recently to a shop in Altoona, Pa., was a big event in the life of Miss Ella Cover. For Miss Cover, a guest at the Allegheny Lutheran Home in Hollidaysburg, Pa., is 97, and the visit was her first one. Below, Cora Myers of Duncansville, also a guest at the Allegheny Home, holds a mirror so that Miss Cover may admire her first commercial hair-do. Miss Cover is a former resident of Johnstown, Pa.

FURLOUGH HOUSE

story of the week

SEVERAL YEARS ago Dr. Clarence G. Leatherman, then pastor of Zion Church, Hummelstown, Pennsylvania, was impressed by the need for some sort of home for ULCA missionaries in the United States on furlough. He observed that many returnees had difficulty finding houses for the short time they intended staying in the United States before returning to their assignments overseas.

Why not (thought Dr. Leatherman) have a "furlough house" somewhere . . . close to a college or seminary where the missionaries could study, relax, and refresh their minds and bodies while waiting to go back to work?

IT WAS THEN that he thought of his own "retirement house" which he and Mrs. Leatherman planned on using. He had bought it years ago. Located in Gettysburg, on Springs Avenue, just three blocks from the seminary, less than a mile from the college, it was roomy. Its 200-foot frontage is graced by ten maple trees. Its size would permit conversion into first and second floor apartments. After carefully weighing their plans, the Leathermans agreed to give the home to the ULCA Board of Foreign Missions to be used as Dr. Leatherman's dreamed-of "Furlough House."

The deed to the property is in the name of the Board of Foreign Missions, which has completed minor repairs and furnished the two six-room apartments. A Gettysburg layman (C. C. Culp) serves as the board's agent and caretaker. A committee of the Central Pennsylvania WMS has accepted responsibility for seeing that everything's homelike.

Already occupying one apartment are the Herman Hammers (Argentina); soon to arrive: the Sedoris McCartneys, from Japan.

—DICK SUTCLIFFE

FIRMLY in place after impressive rites at Albany, N. Y., is cornerstone of new building which w house capital city's 300-year-old First Church congregation. Shown at the ceremonies (from le are: Mayor Erastus Corning of Albany; the Rev. William J. Hammann, Locust Manor, N. Y.; t Rev. Paul J. Strenge, Amsterdam, N. Y.; the Rev. Chalmers E. Frontz, pastor emeritus; Dr. Fre erick R. Knubel, synod president; Pastor Morris Skinner; Dr. Clarence Krumbholz, of the Divisi of Welfare, National Lutheran Council in New York; and the Rev. Arthur Jennings

NEW YORK:

Oldest Congregation Lays Cornerstone

ALBANY — Albany's 300-year-old First Lutheran Church, oldest Lutheran cong gation in North America, laid the cornerstone of its new $425,000 edifice on June

Services were held in the Friendship House under the direction of Dr. Morris C. Skinner, pastor of the church, after which the congregation proceeded to the site of the new church for the cornerstone-laying ceremonies. Greetings were extended to the congregation by Mayor Erastus Corning, II, representing the city of Albany, and the Rev. Arthur F. Jennings, Emmanuel Baptist Church, representing the Federation of Churches of Christ of Albany and vicinity.

The sermon was delivered by Dr. Frederick R. Knubel, president of the Uni Lutheran Synod of New York and N England.

The cornerstone was laid by Dr. Skin and Dr. Frontz.

It is expected that the new edifice will completed late this year.

New pastors in the conference incl the Rev. Arthur Olsen at Bethany Chur Central Bridge; the Rev. Robert Reis St. Paul's, Richmondville and St. Joh Sharon; the Rev. Walter Scherr, Trin Albany.

LUTHER S. STRA

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

OHIO:

New Faces Seen In Ohio Pulpits

COLUMBUS—Early summer saw new faces in Ohio pulpits. Four 1953 seminary graduates have begun their work, coming from other synods. They are Vernon J. Miller (Gettysburg), from the Central Penn. Synod, assistant at Bethany, Cleveland; Wayne Pittinger (Hamma), from the Indiana Synod, home mission work at Wilmington; Glenn E. Clauser (Mt. Airy), from the Ministerium of Pennsylvania, assistant at Trinity, Canton; and Roy E. Hoch (Chicago), from the Pittsburgh Synod to the Ada parish.

Two Chicago seminary middlers are doing an intern year, Edward Johnson at First English, Cleveland Heights, and Frank S. Moyer, at First, Miamisburg.

FOUR SPRINGFIELD churches and institutions have new leaders. Pastor Dana Johnson of Arlington, Virginia, has begun service at Fourth Church. Pastor Milton M. Moore of Round Rock, Texas, is the new superintendent of the Springfield Inner Mission Society, succeeding Dr. Fred W. Heins who is doing work in religious radio and television. Pastor William A. Janson, Jr., (New York Synod) is at Trinity Church, after teaching at Cedarville College. Two vacancies in Springfield occur this summer, at Second Church where Dr. Paul P. Anspach has resigned to become Foreign Board secretary for Malaya; and at Oesterlen Home where Superintendent John M. Warnes has resigned effective September 15 to engage in social work studies at the University of North Carolina. Pastor Warnes has had a 15-year connection with Oesterlen, which he has served as superintendent for four years, and previously as president of the board of trustees. His first acquaintanceship with the home came when he married the office secretary. From 1931-35 he was executive secretary of the Luther League of Ohio, and from 1933 to 1948 he served as pastor of Auburn Church, Springfield.

IN THE PIKE COUNTY atomic plant area three full-time Lutheran workers are on the job. Miss Berdella Heggeby of the National Lutheran Council staff has been at work in trailer camps near Waverly since April. Pastor John G. Gensel, also an NLC worker, formerly pastor of St. Paul's, Mansfield, began work in July. And on July 20 Miss Chloe McCombs, 1953 Gettysburg College graduate, arrived at Chillicothe to serve as parish worker at Calvary Church under an assignment of the Board of American Missions. To help in her work, which will extend to atomic workers homes in the northern part of the area, she will be provided a car given by interested congregations through the state.

ON JULY 5 Robert Bergman, called as assistant at Trinity, Victoria, Texas, a 1953 Hamma graduate, was ordained in his home church, Augsburg, Toledo, by President George W. Miley and Pastor W. Carl Satre.

TWO YOUNG women have been added to the staff of Trinity, Akron, Linda Calvin, Baldwin-Wallace graduate and a daughter of the congregation to serve as director of religious education; and Mrs. Doris James, as church office secretary. Mrs. Leonard Gordon has been full-time financial secretary for two years. The congregation is served by two pastors and a deaconess.

PASTOR ROBERT H. SECRIST of the Rows parish has been named as the Lutheran among fourteen Ohio "Rural Pastors of the Year" by Ohio farm papers and agencies. In addition to the honor, he received a scholarship to the Oberlin Seminary summer school for rural pastors.

RED ROSES decorated the altar at St. Luke's, Marietta, Thomas H. Wolford, pastor, on June 28, commemorating the signing of the Augsburg Confession on June 25, 1530. The custom was begun many years ago by the late Thomas H. Cisler and the annual floral tribute has been continued by his family.

Pastor James L. Lumadue is serving Emmanuel, Elyria, his home congregation, after service in the Mifflin parish. He succeeds Dr. J. L. Urich. E. RUDOLPH WALBORN

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Rows, St. Peter
Robert H. Secrist

Seville, Jerusalem
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Sharon Center, St. Paul
A. G. Lansberry

Shelby, First
D. Bruce Young

Shelby, St. Peter
D. Bruce Young

Smithville, East Union
C. H. Starkey

Smithville, St. Paul
C. H. Starkey

Springfield, Auburn
J. Edward Dinkel

To be continued next week

100% LUTHERAN SUBSCRIPTIONS

NORTH CAROLINA:

Churches Give Help In Polio Emergency

SALISBURY—With 58 infantile paraly cases in Catawba county, and 120 cas in neighboring Caldwell county, Nor Carolina's strongest Lutheran section h been hard hit in recent weeks for t second time in less than 10 years.

This time, however, there was somethi with which to combat the epidemic. F lowing appeals to the National Infant Paralysis Foundation, first mass innocu tions with gamma globulin in the Carolin were begun. Doctors, nurses, and hundre of volunteers doled out doses in assemb line style to more than 20,000 pre-teen-a youngsters.

Joe Moretz, Hickory industrialist, a member of Holy Trinity Lutheran Chur there, had served as co-chairman of t civic committee given responsibility of ganizing the immense emergency underta ing. Churches had co-operated fully providing publicity and facilities.

SINCE the annual state Luther Leag convention had been set to meet at Len Rhyne College, Hickory, July 23-25, w around a thousand young people from eve part of the state expected to attend its ba quet sessions, Luther League executives h to meet in emergency session on July 12, Salisbury, to arrange last-hour changes.

With few congregations equipped to ta on such a large undertaking without mon of preparation, since delegates are provic lodging, North Carolina's largest Luther congregation, St. John's, Salisbury, fina saved the day by taking on the event original dates with less than three wee notice.

The convention's chief speaker, the R Frank K. Efird, had now become the h as well. Other speakers were to be the R Raymond Bost, Holy Trinity, Ralei chaplain, and Ray Cline, LLA presid former North Carolina League president

ORTH CAROLINA . . .

THREE North Carolina Lutheran pastors ill be heard over the United Lutheran our, sponsored by the Southern synods. amed by the synodical radio committee speak in the 1953 series are the Rev. ay R. Fisher, Augsburg, Winston-Salem; e Rev. J. Frank Davis, St. Paul's, Wilming-n; and the Rev. J. Wilford Lyerly, Mes-ah, Salisbury. The Rev. Melvin S. Lange, oly Trinity, Hickory, will be liturgist for e series.

THE STATE Women's Missionary Society ill hold its 68th annual convention at the enoir Rhyne College church, St. An-rew's, Hickory, Aug. 22, 23, 24. Speakers ill include Mrs. John B. Moose, General ociety president; the Rev. John L. Yost, ., of ULCA Board of Foreign Missions; rs. E. R. Trexler, of Mt. Pleasant, and e Rev. and Mrs. Harold Deal, missionaries Japan.

FOURTH annual Lay Retreat, sponsored the State Brotherhood, under direction Lenoir Rhyne professor Dr. Conrad B. arks, is set for Aug. 14, 15, 16, at Lenoir hyne. "Christian Stewardship" will be the eme for retreat sessions. Speakers will clude Dr. F. L. Conrad, synod president; . D. Arndt, Raleigh; Zeb Trexler, ULCA ewardship secretary; Dr. Melvin Lange, ickory; the Rev. Vance Daniel, King's ountain; and the Rev. Ernest Misen-imer, synodical stewardship chairman. he Rev. Albert Keck is host pastor.

THE REV. GARLAND HENDRICKS, widely ad author on the problems of the rural urch, will be one of the chief speakers a Church Workers' School at the Lu-eridge Assembly which is concentrating rural church problems and opportunities, ly 26 to Aug. 1. Pastor Paul McCullough Saluda, S. C., will also lead a course on eligious Education in the Rural Church."

THE SECOND annual School of Church usic for Southern Synod music leaders set for Aug. 7-15 at the Lutheridge As-nbly grounds. Harry Livengood, min-er of music at St. John's, Salisbury, will ve as dean. Faculty will include Paul terson of Salem College.

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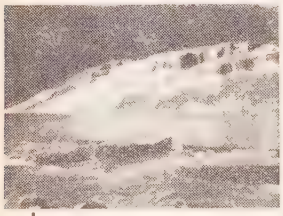
NORTH CAROLINA . . .

CALLS ACCEPTED: The Rev. Paul B. Cobb, from Alamance, Alamance, to Ascension, Shelby, June 15; the Rev. C. N. Yount, from Faith, Faith, to Atonement, North Wilkesboro; the Rev. Hoyle Lee Whitesides, from Bethlehem, Hickory, to Lutheran Chapel, East Gastonia, July 26; the Rev. Stafford Swing, from South Carolina Synod, to Mt. Olive, Hickory, Aug. 15.

DAVID F. COOPER



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PARISH WORKER NEEDED
In Southern California. State full information as to age, training, experience and salary in first letter. Grace Lutheran Church, 4427 Overland Ave., Culver City, Calif.

SOUTH CAROLINA:

Home Mission Surveys Conducted

CHARLESTON — Surveys have be made recently in Cayce (adjoining W Columbia), and in North Charlest looking toward the possibility of beg ning additional home mission work these areas. Recent years have brou rapid growth in population in both plac

THE REPORT of the synodical treasu J. B. Ballentine, for the first six months this year, speaks well of the interest in devotion to the causes of the church by c gregations in South Carolina Synod. On synodical quota to ULCA a total of 47 cent has been paid, an increase over year. The total paid to the ULCA throu June was $55,000. Contributions to all stitutional quotas also were good.

THE CONGREGATION of St. Andre Church, Charleston, has found some re from the heat of summer by installing air-conditioning system, one of the go set for the Centennial Year observance this congregation. A special unit was installed for air-conditioning Pastor J. Kisler's study.

ANOTHER congregation to add an air-d ditioning unit is Holy Trinity Church, derson, the Rev. Alton Clark pastor.

ST. MICHAEL'S CHURCH, Greenville, membered the wedding anniversary of tor and Mrs. J. Milton Frick by a surp visit, bringing a grocery and miscellane shower to the parsonage. The enrollm at Bible school for this mission congr tion was 63, with an average attenda of 52.5.

A SPECIAL service for the dedication the new church for Bethlehem congr tion, Irmo, was held June 28. The pas the Rev. L. L. Swygert, had charge of services for the day. The morning ser was by Dr. Karl W. Kinard, presiden the synod, and the sermon for the a noon service was by Dr. H. S. Petre

OUTH CAROLINA . . .

Rock Hill, a former pastor. The brick building is a modified Gothic valued at $75,000 or more. The congregation aided in sharing material and work so that the actual cost for this rural church was approximately $50,000. The congregation has confirmed membership of over 200.

A SPECIAL service in observance of Homecoming Day for St. Michael's Church, Irmo, included dedication of the new parsonage. The sermon was by Dr. Kinard, president of synod, and the act of dedication by the pastor, the Rev. Stafford Swing.

THE REV. STAFFORD L. SWING resigned as pastor of St. Michael's Church, Irmo, and also as part-time youth worker for the synod, to accept a call to Mt. Olive Church, Hickory, N. C. He began his work in this new field early in July.

FOUR RECENT graduates of the theological seminary, ordained at a special service provided by the synod, have been installed as regular pastors in their new parishes. The services were conducted by President Kinard of the synod. Those installed were the Rev. J. Marion Rhoden, as pastor of St. John's Church, Clinton; the Rev. George H. Kahl, pastor of St. Jacob's parish; the Rev. C. Edgar Lindler, as pastor of St. James Church, Red Bank, Lexington; the Rev. Vernon A. Frick, as pastor of the Lexington parish.

THE REV. ROY T. TROUTMAN has accepted a call to St. James' Church, Summit, and expects to come to this field Sept. 1. He has been serving in Springfield, Ga.

THE REV. HERMAN G. FISHER has accepted a call to St. John's Church, Spartanburg, and expects to assume his duties soon. He has been serving a mission congregation in Spindale, N. C.

A SPECIAL service of dedication was held in the Lowman Home for the Aged and Helpless on the afternoon of June 27. The occasion was the blessing of chancel furniture which had been given for the chapel. The gift included an altar, pulpit, lectern, and two chancel chairs. This furniture was given as a memorial to Charles H. Rhodes,

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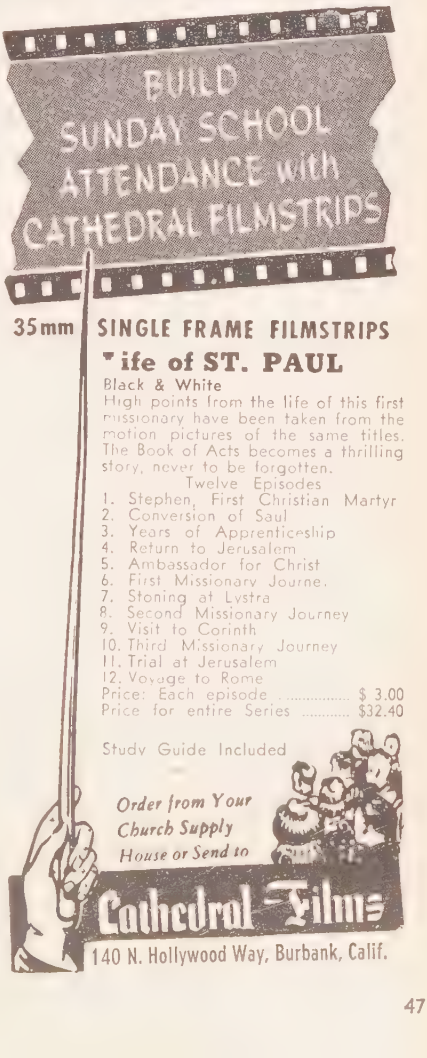
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9. Visit to Corinth
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SOUTH CAROLINA . . .

by his wife, a member of Emmar Church, Lincolnton. An altar cross given by Miss Lottie Cromer, of Lexingt in memory of her sister, Miss Ha Cromer. Four sets of paraments were gi by Emmanuel Church, Lincolnton, Ladies' Bible Class sponsoring the pro as a memorial to Mrs. Paul C. Rhyne. The candelabra and flower vases were gift of Mrs. Eva Lever, of Irmo, and missal stand and altar service book by M W. B. White of Augusta, Ga.

The Rev. Leroy E. Blackwelder, su intendent of the Lowman Home, had cha of the service. A brief message was gi by the Rev. Henry A. McCullough, pastor of Emmanuel Church, Lincoln A group of members from this church m the trip to share in the dedication servic

Dr. A. Kenneth Hewitt, pastor Haven Church, Salisbury, and presiden the board of trustees of the Lutheran T ological Seminary, has been promoting work of the institution this summer. has met with groups of interested lay in the several states. The memorial lib building was dedicated with appropr ceremonies at commencement time. new homes for professors are now nea completion. Approximately 27 first- men have already enrolled for the school year to help form the largest stu body in the history of the institution.

W. C. BO

DECEASED

Rev. Burleigh A. Peters

The Rev. Burleigh A. Peters, 61, pa of St. John's Church, Lock Haven, Pa., July 13 in the U.S. Veterans' Hospita Altoona, where he had been a patient the past four months. He had served a army chaplain in both World Wars, reti as a colonel.

Pastor of the Lock Haven congrega for the past six years, he had served fo years before that (1922-45) as pasto Grace Church, Altoona.

Born in McVeytown, Pa., Mr. Peters was a graduate of Susquehanna University and Seminary. He began his ministerial career in the Boswell-Jerome (Pa.) parish. He was active in many religious, civic and fraternal organizations, and served two terms as chaplain of the State Senate, from 1939 to 1943.

During World War I he served with the 28th Division, enlisting in the Chaplain's Corps with a detachment from Susquehanna Seminary. In World War II he served with the Fifth Army Corps. In both tours of duty he saw service in Europe.

Mr. Peters is survived by his wife, the former Ruth Leffler, and two children: James, a teacher in Lewisburg, Pa., and Janet, a student at Lock Haven, Pa., State Teachers College. Two brothers reside in Belleville, Pa.

Funeral services were held July 17 from St. John's Church, Lock Haven. Interment was in Oak Hill Cemetery, Millersburg, Pa.

Mrs. George W. Nicely

Mrs. George W. Nicely, widely known church organist and wife of a Johnstown, Pa., retired minister, died July 9 in Johnstown's Memorial Hospital at the age of 70.

A native of Littlestown, Pa., daughter of the late Rev. Elias D. and Hanna Bream Weigle, she was graduated from Gettysburg College in 1904, one of the original co-eds of that institution. She served as organist of First Lutheran Church, Johnstown, for 50 years. The present organist is her daughter, Mrs. John C. Seibert. Her husband, Dr. George W. Nicely, now retired, was pastor of First Church from 1930 to 1944.

Mrs. Nicely also served at various times as organist of St. Mark's Church, Hanover, Pa.; St. Paul's Church, Williamsport, Pa.; and Grace Church, Pittsburgh, Pa. She was organizer and lecturer of the Women's Missionary Society of the Ohio Synod.

In addition to her husband and daughter, she is survived by a son, the Rev. Daniel F. Nicely, Denver, Colo., and two brothers, Dr. Luther A. Weigle, dean emeritus of Yale Divinity School, and the Rev. Daniel E. Weigle, Philadelphia.

Funeral services were held July 11 in First Church, Johnstown. Interment was in Grandview Cemetery, Johnstown.

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IN CONCLUSION . . . . . .

WE SHALL KNOW next week whether the Lutheran World Federation assembly is to be held in America in 1957. One thing I believe I can guarantee now: if the assembly is over here, we won't be able to collect as many Lutherans to attend any of its sessions as the Jehovah's Witnesses gathered together last month in Yankee Stadium.

These Witnesses are annoying people, insisting that we buy their books or listen to their sound trucks. But we can't shrug off the Witnesses as long as they demonstrate such brave sincerity, no matter how misguided they are in their interpretation of the Bible.

LIKE THE REST OF US, they are sinners, and perhaps they get some sinful pleasure out of being different from us. There's much danger in being a crusader—not because you may get hurt but because you may delude yourself into being too sure you are right about things.

Sometimes an ordinary man takes up a Cause—such as putting a stop to other men smoking cigarettes, or bringing peace on earth through organizing a world federation of sovereign states. And soon his passion for victory for his cause betrays him into an especially ugly form of egotism.

Yet it is still more tragic to learn that on a certain day there was something very helpful which I might have done for humanity, and on that day I was at home taking a nap.

I hate to see sad-eyed fanatics passing out tracts at street corners, trying to make the world pay attention to a lot of nonsense. But they're nearer right than Pilate washing his hands.

If I have to make up my mind—and of course all of us must—I shall be among the dissatisfied people. On es cially fine mornings I can believe world is a fairyland. But most of time I'll be aware of its evil and injusti And although I am myself infected w this evil, I must seek some sector of battlefield where I may take up ar against it.

MAYBE YOU THINK this doesn't conc you. You have raised a family of h est sons and daughters. You live peace on a quiet street, trying to k the Ten Commandments according Luther's explanations. Why should be disturbed about how the Commun behave along the Yangtze, or the r problem in Mississippi?

But life has a way of reaching at from distant places, and making us t a stand on things that don't seem concern us personally. Suddenly w in the public square, with someb shouting "Jesus or Barabbas?"

For all our striving against evil, shall not overcome it. It's engrained the foundations upon which human is built. Yet we can't go off and ign it. It follows too swiftly to our hi place. It's better to be a bit foolish fighting for something that seems portant.

We have a finer, truer version of Gospel than the Witnesses, but not s passion for sharing our faith with ot who need it. We are not in the sligh danger of getting locked up in the t jail for our eagerness in winning verts. The first-century Christians locked up regularly.

Let's not get arrested unnecessa but otherwise it might be a good t for us to follow the example of Witnesses.

—ELSON RU

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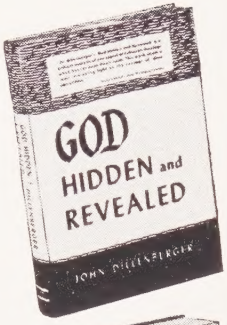
by John Dillenberger



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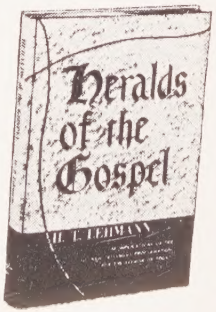

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